

CERTAIN SER-
mons, preached
by H. Smyth.

Taken by Characterie
and examined after.

The Contents whereof, are
set downe in the Page
following.



AT EDINBURGH
IMPRINTED BY
Robert Waldegrave



THE CONTENTS
of this booke.

- 1 The Benefite of Contentation.
One Sermon.
- 2 The wedding Garment. One Sermon.
- 3 The examination of Vsurie.
Two Sermons.
- 4 The Christians sacrifice. One Sermon.
- 5 A praier for the morning.
- 6 A praier for the Euening.
- 7 A prayer for a sick man.
- 8 A godly letter to a sick friend.
- 9 A comfortable speech of a godly preacher lying vpon his death-bed.



THE BENEFITE OF
Contentation.

1. TIMOTH. 6. Chap. 6.

Godlinesse is great gaine, if a man be content
with that he hath.



Because when we prech, we
know not whether we shal
preach againe, my care is
to choole proper & fit texts
to speake that which I
would speake, & that which
is necessary for you to heare.

Therefore, thinking with my self, what do-
ctrine were fittest for you, I sought for a text
which speaks against couetousnes, which
I may call the Londoners sinne. Although
God hath giue you more thā other, which
should turn couetousnes into thankfulness:
yet as the Iuie groweth with the She, so
couetousnes hath grown with riches: euery
man wisheth the philosophers stone, & who
is within these walls, that thinks he hath y-
nough, though there be so many y haue too
much? As the Israelites murmured as much
when they had Manna, as whē they were
with

Exo. 16.
Num. 11.

without it, so they which haue riches, co-
 uet as much as they which are without the:
 that conferring your minds & your wealth
 together, I may truly say, this citie is rich,
 if it were not couetous. This is the Deuill
 which bewitcheth you, to thinke that you
 haue not inough, when you haue more then
 you need. If you cannot choose but couet
 riches, I will shew you riches which you
 may couet. *Godlinesse is great riches.* In which
 wordes, as Iacob craued of his wiues and
 his seruantes, to giue him their Idols, that
 he might burie them, so Paul craueth your
 couetousnesse, that he might burie it: and
 that yee might be no toolers, hee offereth
 you the vantage: in steed of gaine, he pro-
 poseth greate gaine. *Godlinesse is greate
 gaine.* As if hee shoulde say, Will you co-
 uet litle gain before great? you haue found
 litle ioy in money, you shall finde great ioy
 in the holie Ghost: you haue founde litle
 peace in the world, you shall finde greate
 peace in conscience. Thus seeing the world
 strue for the worlde, like beggars thru-
 sting at a dole, Lawyer against Lawyer,
 Brother against Brother, Neighbour a-
 gainst Neighbour, for the golden Apple:
 that poore NABOTH can not holde his
 own,

owne, because so many Achabs are sicke
 of his vineyard: when hee hath found the
 discale, like a skilfull Physician, hee goeth
 about to pick out the greedie worm which
 maketh men so hungry, and setteth such a
 glas before them, that wil make a thilling
 seeme as great as a pound, a cottage seeme
 as fair as a pallace, and a plough seeme as
 goodly as a diademe, that he which hath
 but twenty pounds, shal be as merry as he
 which hath an hundred, & he which hath
 an hundred, shal be as iocund as he which
 hath a thousand, & hee which hath a thou-
 sand, shal be as wel contented, as he which
 hath a Million: euen as Daniel did thrine
 with Water and Pulse, as well as the
 rest did, with their wine and iunkets. Dan. 1. This
 is the vertue and operation of these words;
 if you heare them with the same spirit that
 Paul wrote them, they will so wooke vpon
 your heartes, that you shall goe away
 euery man contented with that which hee
 hath, like Zacheus, which before hee had Luk. 19.
 sene christ, knew nothing but to scrape, but
 as soone as he had heard christ, al his mind
 was set vpon giuing: this was not the first
 day that Zacheus seemed riche to others,
 but this was the first daye, that Zacheus
 seemed

seemed rich vnto himselfe, when riches seemed
 dung, and godlines seemed riches. Christ
 dooth not wil other to giue all their
 goods away to the poore, as he had the yōg
 man, to see what he wold do, but he which
 forbade him to keepe his riches, forbiddeth
 vs to loue riches, which makes our riches
 seeme pouertie. When ye contemne riches,
 ye shall seeme rich, because no man hath y-
 nough, but he which is contented: but if ye
 couet, & grone, & thirst: as Iacob gaue Ru-
 ben a blessing, but said, thou shalt not be ex-
 celent, so God may giue you riches, but he
 saith, you shall not be satisfied. For ye will
 be couetous vntill ye be religious. He that
 will haue contentation, must leaue his co-
 uetousnes in pawn for it. This is the spirit
 which we wold cast out, if ye wil leaue but
 this one sin behind, you shall depart out of
 the Church, like Naaman out of Iordan, as
 if you had bin washed, & al your sins swept
 away, like the scales from Pauls eyes. For
 what hath brought vsury & simonie, & bri-
 berie, and cruelty, and subtiltie, & enuy, and
 strife, & deceit into this City, & made euery
 house an Inne, and euery shop a market of
 othes, and lies, & fraud, but the superfluous
 loue of mony: Name couetousnes, and thou
 hast

hast named the mother of al these mischefts:
 other sinnes are but hirelings vnto this
 sin: vsurie, and bziberie, & simonie, and ex-
 tortion, and deceits, and lies, and othes, are
 factors to couetousnes, & serue for porters
 to fetch & bring hir liuing in. As the recei-
 uer makes a theefe, so couetousnes makes
 an vsurer, and extortioner, and deceuer, be-
 cause he receiueth the bootie which they
 steale. Euen as Rachel, cried to her husbā
 Giue me children, or els I die: so couetousnes crieth vnto vsury, and bzibery, and
 Gen. 30
 simonie, and crueltie, and deceit, and lies,
 Giue mee riches, or els I die: howe they
 may saue a litle, and how they may gette
 muche, and howe they may prolong life, is
 euery mans dꝛame, from sunne to sun, so
 long as they haue a liue to bowe vnto Ba-
 al: so many vices bud out of this one, that
 it is called, The roote of all euill, as if yee
 Rom. 1
 1. Tim.
 would say, the spawne of al sins. Take a-
 way couetousnes, & he wil sel his wares as
 cheap as he, he wil bring vp his childꝛen as
 vertuously as he: hee will refuse bzibes as
 earnestly as he: he will succour the poore as
 hartily as he: he wil come to the church as
 lightlie as he. If yee could feel the puls of e-
 uery hart, what makes Gehezi take a bribe
 which

19. 24. which Elisha refused: What makes Demetrius, to speak for Images, which Paule condemned? What makes Nabal denie David, that which Abigail gaue him: what makes Iudas grudge the oyle which Mary tendered: Nothing but couetousnes; when thou shouldest giue, thee saith it is too much: when thou shouldest receiue, thee saith it is too little: when thou shouldest remit, thee saith it is too greate: when thou shouldest repent, thee saith it is too soone: when thou shouldest heare, thee saith it is too farre: like Pharao which found one businesse or other to occupy the Iewes, when they should serue God.

Thus euery labour hath an end, but couetousnes hath none, like a suiter in lawe, which thinks to haue an end this tearme, & that tearme, and the lawier which shoulde procure his peace, prolongeth his strife, because he hath an action to his purse, as his aduersarie hath to his land: so he which is set on coueting, dooth drinke brine; which makes him thirst more, & seeth no haue till he arrive at death. Whē he hath lied, he is redy to lie againe: whē he hath sworn, he is readie to sweare againe: when he hath deceived, he is redy to deceaue againe: when
the

the day is past, he would it were to begin a gain: when the tearme is ended, he wisheth that it were to come again; and though his house be full, and his shop full, and his coffers full, and his purse full, yet his heart is not full, but lank & emptie, like the disease which we call the Woolfe, that is alwaies eating, and yet keepes the body leane. The Ant doth eat y^e food which she findeth: the Lyon doth refresh himselfe with the pray y^e he takes, but the couetous man lieth by his money, as a sick man sits by his meat, and hath no power to take it, but to look vpon it, like the Prince to whom Elisha said, that he should see y^e corn with his eyes, but none should come within his month. Thus the couetous man makes a foole of himselfe. He coueteth to couet, hee gathereth to gather: he laboureth to labor: he careth to care, as though his office were to fill a coffer full of Angels, and then to die: like an Asse, which carrieth treasures on his back all day, and at night they are taken fro^m him, which did him no good but lode him. How happy were some, if they knewe not golde from leade? If thou be wise (saith Salomon) thou shalt be wise for thy selfe, but hee which is couetous, is couetous against him self,

2. King. 7.

pro. 9. 2.

self. For what a plague is this (unlesse one would kill himselfe) for a man to spend all his life in carking & pining, and scraping, (as though hee should do nothing but gather in this world, to spend in the next) unlesse he be sure, that hee shall come againe when he is dead, to eat those scraps which he hath gotten with all this stirre? Therefoze, couetousnes may well be called miserie, and the couetous miserable, for they are miserable indeede.

Of them which seeme to be wise, there be no such fooles in the worlde, as they which loue money better then themselves, but this is a iudgment of God, that they which deceiue others deceiue themselves, and liue like Cain, which was a vagabond vpon his own lands, so they are beggers in the midst of their wealth. For though they haue vnderstanding to knowe riches, & a minde to seeke them, and wit to finde them, and pollicie to keepe them, and life to possesse them, yet they haue such a false sight and blearie eie, that when their riches lie before them, they seeme pouertie, & he which hath not halfe so much, seemeth richer then they. Will you know how this comes to passe? To shew that the couetous men belong to hell,

hell, they are like hell while they liue. hell is neuer filled, and they are neuer satisfied, but like the hore-leach which crieth, giue, giue, so their harts cry, bring, bring, and though the tempter shold say to them as he said to Christ. All these shall I giue thee, yet all will not content them, no more then heauen contented him. But as the glutton in hel desired a drop of water, and yet a riuier would not satisfie him: for if a drop had bin graunted him, hee woulde haue desired a drop more, and a drop to that: so they will lie & swere, and deceiue for a drop of riches. The Deuill neede not offer them all as hee did to Christ, for they will serue him for les, but if hee could giue them all, all woulde not content them, so long as they are couetous, no more then the world contented Alexander. For it is against the name, & nature of couetousnes to be content, as it is against the name and nature of Contentation to be couetous. Therefore one saith, that no mans heart is like the couetous mans heart, for his heart is without a bottom, like a fire which is kindled with the oile that comes to quench it.

A pzentise is bound but for nine yeres, and then hee is free: but if the couetous mighte

pro. 30. 15

Mat. 49.
Iud. 6

Luk. 16. 3

Mat. 23. might liue longer then Methushelah, yet they would neuer be freemen, but prentises to the world, while they haue a foote out of the graue.

Mat. 23. 16. It is a woonder to see, as the deuill com-
Mat. 23. 17. passeth about, seeking whō he may deuour:
 so men compasse about, seeking what they
 may deuour: such loue is betweene men &
 money, that they which professe good will
Mat. 23. 18. vnto it with their hearts, will not take so
 much paines for their life, as they take for
 gaine. Therefore, no maruel if they haue no
 leasure to sanctifie themselves, which haue
 no leasure to refresh themselves, Christ knew
 what he spake when he said: No man can
Mat. 23. 24 serue two maisters, (meaning God and the
 world) because each would haue al. As the
Mat. 23. 25 Angel and the deuill stroue for Moses body,
 not who should haue a part, but who should
 haue the whole, so they strue still for our
 soules, who shall haue all. Therefore the A-
 postle saith, The loue of this world is enmi-
1. Joh. 2. 15 tie to God. Signifieng such emulation be-
 twene these two, that God cannot abide
 the world should haue a part, and the world
 cannot abide that God should haue a part.

Therefore the loue of the worlde must
 needs be enmity to God: & therefore the lo-
 uers

uers of the world, must needs be enemies to God: and so no couetous man is Gods seruant, but Gods enemy. For this cause couetousnes is called Idolatry, which is the most contrarie sinne to God: because, as treason setteth vp another King in the kings place, so Idolatry setteth vp another God in Gods place. This word doth signifie, that the couetous make so much of money, that they euen worshipping it in their hearts, and would do as much for it, as the Idolaters do for their Idols. Eph. 5.5.

Paule seeing such sins committed, & such pains taken for gain, thought with himself, if they could bee perswaded, that *Godlines is gaine*, it is like, they would take as much pains for godlines, as they take for gaine. Therfore, he taketh vpon him to proue this strange paradox, that *Godlines is gain*, against al them, in the verse before, which hold that gaine is godlines. These two opinions are very contrary, & here are many against one. A man would think, that Paul shuld be uerie eloquent & sharp witted, & that he had need to vse some logike, for he hath chosen a hard text. What Paul, will you proue that *Godlines is gaine*? You shall haue more opposers against you, then Michaiah had, when 1. Kin. 13. 27.
he

he forbade Achab to fight. If you had taken
 the former verse, which saith, that Gaine is
 godlines, then you should haue had matter
 and examples ynough: the Merchant, and
 mercer, and Lawyer, and Land-lo:d, & Pa-
 tron, and al would come in and speake for
 gaine, as the Ephesians cried for Diana: but
 if you wil be crosse to al, and preach, *Godli-
 nes is gaine*, to them which count gain god-
 lines, men will think of you, as Festus did,
 that you speak you know not what. These
 lessons are for Paul himself. As Christ saith,
 All doe not receiue this word, so all do not
 count this gaine but losse: We count him
 riche, which hath his barnes full like the
 Churl: his coffers full like the Glutton: his
 table full like Belshazzar, his stable full like Sa-
 lomō, his grounds full, like Iob, his purs full,
 like Cressus. You peak against your Mat-
 ter, for Christ sent word unto Iohn, that the
 poore receiue the gospel, as though the god-
 lie were of the poorer sort: & David calleth
 the wicked rich, they prosper and flourish,
 (saith he) their seed blisseth not, their Cow
 calseth not: as if he should say. It is not as
 you tak it Paul, y godlines doth make men
 rich: for this I haue obserued in my time,
 that the wicked be the wealthiest, and good
 Lazarus

A.C. 19. 38.

A.C. 16. 34.

Mat. 16. 11

Luke. 12. 28

Luke. 19. 24

Dan. 5. 2.

1. King. 4. 28

Iob. 1. 3

Luk. 7. 32.

Psa. 73. 32

Lazarus is the pooze man, and wicked Dives is the rich man. Again, we read, the officers were asked, which of the Pharisees, or of the rulers did followe that Christ, yet these were counted rich men, though they had no Godlinesse: & if ye shuld examine your selfe, it seemes you were no rich man, for al your Godlinesse, when you did worke with hands for your living: therefore, if Godlines be such gain, how hapneth it, that your share is no better? So they which are like Nicodemus (when Christ saith, that they must be bozne again) think that he can haue no other mening, but that they must return againe into their mothers wombe: & when he calles himselfe bread, that he must needs meane such bread as they dine with. As the Jewes hearing the Prophets speake so often of Christs kingdom, & call him a king, looked for a tempoꝝall king that shuld bring them peace, and iay, and glorie, and make them like kings themselves: so the carnall eares, when they heare of a kingdom & treasures, and riches, straight their mindes run vpon earthlie, and worldly, and transitoꝝie things, such as they loue, to whome Paule answereth, as Christe answered his Disciples, I haue another meate, which you knowe

Luke. 16.

19. 20.

Iohn. 7. 4

1 Thessa. 3.

Iohn. 3. 4

Iohn. 6. 5

Mat. 13. 22

Iohn. 4. 32

know not of: so there are other riches which you know not of. I said not that Godlines is earthlie, or worldlie, or transitorie gaine, but *Godlines is gaine.*

He will not onlie prooue *Godlines* to be *gaine*, but *great gaine*: As if hee should say, more gainfull than your wares, and rents, and fines, and interest: as though he would make the Lawyer, & Merchant, & Mercer, and Draper, and Patron, and Landlord, and all the men of riches beleue, that godlines will make them rich sooner then couetousnes. I fear this saying may be renewed. If a man tell you, you will not beleue it: nay, if God tell you, yet ye will not beleue it; As the Lord looked downe vpon earth, to see if anie did regard him, and saith: There is not one: So this sentence may goe from Courte to Citie, from Citie to Countrie, and say, there is scarce one in a Town that will subscribe vnto it. Manie (saith David) aske, Who will shewe vs anie good: meaning riches, and honour, and pleasure, which are not good. But when he came to goodnesse it selfe, he leaues out Manie, and prayeth in his owne person, Lord lift vp the light of thy countenance vpon vs, as though none would ioyne with him. Yet
Wisdom

Wisdom is justified of her owne children: *Mat. 23.*
and the Godlie, call *Godlines* gaine.

To make vs loue *Godlines*, he calleth it
by the name of that, which we loue most,
that is, *gaine*. As the Father calleth the
Sonne, which he would loue moze than the *Luke. 1.*
rest, by his owne name, to put him in minde
of such a loue as hee beareth to himselfe.
Here we may see, that God doth not com-
mand men to be godlie onelie, because it
makes for his glozie, but because *Godlines*
is profitable to vs. For, godlines is not cal-
led *gaine* in respect of him, but in respect of *pro. 3. 18.*
vs: It is gaine to vs, but it is dutie to him.
So it is not called a kingdom, in respect of
God, but in respect of vs, because wee are
intituled to the kingdom by this difference
from the reprobats. Put al the good things
in the world together, and the goodnesse of
al, is found in *Godlines*: and therfore, god-
lines is called by the names of those things
that men count best: to shew, that the God-
lie are as wel, as mery, as cōtent with theire
loue toward God, and Gods loue toward
them, as other are with health, and wealth,
and pleasures. Therefore it is saide of the
Godly, The feare of the Lord shall be his *Esa. 34.*
treasure. As though *Godlinesse* were not



only

onelie riches, but as though there were no
 riches but Godlinesse. Therefore Ieremie
 33.24 saith, The Lord is my portion; as though he
 had such a delight in godlinesse, that he de-
 sired nothing els: and therefore it is said of
 11.24 Moses: that hee esteemed the rebuke of
 Christ, greater riches than all the treasures
 of Egypt. If crosses be riches, as Moses
 thought, what riches ar in godlinesse? But
 is this all the haruest? Shal Godlinesse be
 al the godly mans riches? Nay (saith Paul)
 4.8. Godlinesse hath the promises of this life,
 & of the life to come; that is, the comforts
 and riches of this life, as well as of the life
 to come. And therefore Christ saith, First,
 12.33 seeke the kingdome of God, and al the rest
 shalbe cast vpon you, euen as the sheaues
 11.16 fell befoze Ruth, so riches shall fall in your
 way, as they did to Abraham, and Lot,
 31.15 and Jacob, and Iob, & Ioseph, riches were
 25.10 cast vnto them they knewe not howe, but
 27.8 as if God had said, Be rich, and they were
 rich straight. For al good things wer crea-
 ted for the good: and therefore they are cal-
 led good, because the good God created
 them to good purpose: and therfore, as Ia-
 cob got the blessing, so hee got the inheri-
 tance also: to shew, that as the faithfull haue
 the

the inward blessings, so they haue the outward blessings too, when they are good for them. For (saith David) They that seek the Lord, shall want nothing that is good. ^{psal. 34} ^{psal. 2} Hee saith not, that they shall want nothing: but, that they shall want nothing that is good. Now, God knoweth better than we, what is good for vs: as the Nurse knoweth better than the child, when the milk is readie for it. Therefore Christ saith, Your heauen- ^{Mat. 6} lie Father knoweth what you haue neede of: he saith not, that we know what we haue need of, but that our Father knoweth. As if hee should say, when yee haue neede of health, your Father will send you health: When ye haue need of richest, your Father wil send you riches: when you haue neede of libertie, your Father wil send you libertie: For he saith not onely, that his Father knoweth what we haue need of, but that ^{Mat. 7} he will giue vs the thinges which we need. Therefore, as childzen take no care for their apparell, what cloathes they should wear, nor for victuals, what meat they should eat, but leaue this care for their Father, so saith ^{Mat. 6. 31} Christ, Take you no care, for my Father careth for you.

Hee was not content to call Godlinesse
 2 gaine,

12.17. *Gain*, but he calleth it *great Gain*: as if he
 should say, *gain*, & more than *gain*: riches,
 and better than riches: a kingdom, & grea-
 ter than a kingdom. As when the prophets
 would distinguish, between the Idol Gods
 and the living God: they call him the great
 God: So, the *gain* of Godlinesse is called
 47. 26.9. 1.1. *great Gain*. The riches of the world, are cal-
 led earthly, transitory, snares, thorns, dung,
 as though they wer not worthy to be coun-
 ted riches: and therfore, to draw the loue of
 men from thē, the holy ghost bringeth them
 3. 15. 9. & 13. 1.1. in with such names of disdaine, to disgrace
 them with their louers: but when he comes
 to godlines, which is the riches of the soul,
 he calleth it *great riches*, heauenly riches,
 unferchable riches, euerlasting riches, with
 all the names of honour, and all the names
 of pleasure, and all the names of happines:
 4.1. As a woman trims and decks her self with
 an hundred ornaments, onelie to make her
 amiable: So the holy ghost setteth out god-
 linesse, with names of hono?, and names of
 pleasure, and names of happinesse, as it
 were in her iewels, with letters of commē-
 dation, to make her to be loued. Least any
 riches should compare with Godlinesse, he
 gives it a name aboue other, and calleth it
great

greate riches, as if he would make a distinction betweene riches and riches, betweene the gaine of couetousnes, and the gaine of godlines: the peace of the world, & the peace of conscience: the ioy of riches, and the ioye of the holy Ghost. The worldly men haue a kind of peace, & ioy, and riches, but I can not call it greate, because they haue not y^e nough, they are not contented as the godly are: therefore onelie Godlines hath this honour, to be called *greate riches*. The gaine of couetousnes is nothing but wealth, but the gaine of Godlines is wealth, & peace, and ioy, and the loue of God, and the remission of sins, and life euerlasting. Therefore, only godlines hath this honor, to be called *greate* Gen. 11
gain. Riches make bate, but godlines makes peace: riches breede couetousnes, but godlines brings contētation: riches make men unwilling to die, but godlines makes men ready to die: riches often hurt the owner, but godlines profit both the owner and other: Therefore, onlie godlines hath this honor, to be called *greate riches*, such gaine, such ioy, such peace is in godlines, and yet no man coueteth it: for this is the qualitie of vertue, it seemeth nothing vntill he hath it, as Salomon saith of the buyer, while hee is

20, 14

buying, he dispraiseth the thing which he buyeth, & saith, It is naught, it is not worth the price which yee ask, but when hee hath bought it, so soon as he is gone, he boasteth of his pennyworth, and saith it is better then his mony. So godliues, befoze a man haue it, he saith, it is not woorth his labour, and thinks euery houre too much that he spends about it, vnt when hee hath found it, hee would not loose it againe for al the world, because he is now come to that which followeth, to be contented with that he hath.

1. 230

23. 5

10. 14, 8

13. 9,

Riches come, and yet the man is not pleased: honour comes, and yet the man is not pleased: liberty comes, and yet man is not pleased: plesure comes, & yet the man is not pleased, until God come, and then he saith, My cup is full: shew vs thy father (saith Philip) and it suffiseth: nay shew vs thy tructh and it suffiseth. Nowe my soule (saith the churle) take thy rest: nay, now my soul take thy rest, for thou hast laide vppe for many yeares. The godly man hath founde that which al the worlde dooth seeke, that is, ynough: euery word may be defined, & euery thing may be mesured, but ynough cannot be measured nor defined, it changeth euery yeare: when we had nothing, wee thought
it

it ynough, if we might obtain lesse then we haue: when we came to more, we thought of an other ynough: now we haue more, we dreame of another ynough: so ynough is alwaies to come, though too much be there already. This is because we seeke contentation in the thinges, when it is in the minde, for godlines is in the mind, and the gaine of godlines is contentation.

The apostle speaks as thogh he had found a new kind of riches, which the world neuer thought of, that are of such a nature; that they will satisfie a man like y^e water which christ spake of, He that drinks of this water, shal thirst no more. So they y^e tast of these riches shal couet no more: but as the holy ghost filled al the house (Act. 2.) so the grace and peace; & ioy of the holy ghost filleth al y^e hart; that as Ioseph had no neede of astronomy, because he had the spirit of prophesie, so he that hath contentatiō hath litle of riches; he thinks not of y^e philosophers ston; nor y^e gold of Ophir, or y^e mines of India, but he hath his *quictus est*, without suit of law, for he retains a peacentaker within, which wold make al lawiers preachers, if men were so wise to take counsel of it, when y^e law is ended, if ye be not content; ye strive still whē the disease

Iohn. 4.

Act. 2. 3.
Gen. 4.

1. King.

is cured, if a man be not content, he is sicke still: when the wante is supplied, if a man be not content, he is in want still; when bondage is turned into libertie, if a man be not content, he is in bondage still: but though he be in Lawe, and sicknesse, and pouertie, and bondage, yet if he be content, he is free, and rich, and merrie, and quiet, euen as Adam was warme, though he had no cloths. Such a commander is contentation, that wheresoeuer she setteth foote, an hūdzred blessings wait vpon her: in euery disease she is a physician, in euery strife she is a lawyer, in euery doubt she is a preacher, in euery grief she is a comforter: like a sweet perfume, which taketh away the euil sent, & leaueth a pleasant sent for it: as the Unicomes horn dipeth in the fountaine, and maketh the waters which were corrupt & noisome, to be cleare and wholesom vpon the suddaine: so whatsoeuer estate contētation comes vnto,

11. 35. it saith like the Apostles, Peace be to this house, peace be to this hart, peace be to this man, I may liken it to the five loues and

10. 13. two fishes, wherewith Christ fedde five thousand persones, and yet there were twelue baskets full of that which was left, which could not fill one basket: whē it was whole

whole: so their little feast was like a greater feast: so the godly, though they haue but little for themselves, yet they haue something for other; like the widowes Mite, that they may say as the disciples said to Christ, they want nothing, though they haue nothing. Contentation wanteth nothing, & a good heart is worth al: for if shee want bread, she can say as Christ said, I haue another bread: if she want riches, she can say, I haue other riches: if she want rest, she can say, I haue other rest: if she want strength, she can say, I haue other strength: if she want friends, she can say, I haue other friends. Thus the godly finde all within, that the godlesse seeke without. Therfore, if ye see a man contented with that which he hath, it is a great signe that godlines is entered into him, for the heart of man was made a temple for God, and nothing can fill it but god alone. Therfore, Paul saith after his conuersion, that which he could neuer say before his conuersion. I haue learned to be content. First, he learned godlines, then godlines taught him contentation. Now (saith Paul) I haue learned to be content, as though this were a lesson for euery Christian, to learne to be content. For thus hee must thinke, that as
God

Mat. 13

Luk. 22

Iohn. 4

1. Cor. 3.
phil. 4. 12

God said to Moses, when he could not ob-
 tain leaue to go to Canaan, Let this suffice
 thee to see Canaan: so whatsoeuer hee gi-
 ueth, he giueth this charge with it, Let this
 suffice thee, As Jeremy saith, This is my
 sorrow and I will bear it: so thou maist say,
 This is my portion & I will take it. This
 is the signe, whether godlines be in a man,
 if he haue ioy of that which he hath: for the
 things which god giueth to the righteous,
 Paul saith, that he giueth thē to enioy, that
 is, if he haue much, he can say with Paul, I
 haue learned to abound, if he haue little, he
 can say with Paul, I haue learned to want:
 that is, if he haue as much as Abraham, &
 Lot, and Iacob, and Iob, and Ioseph had,
 yet it cannot corrupt his minde, but as the
 net was full of fishes, and yet did not rent,
 because they cast it in at christ's command:
 So though the godly man be full of riches,
 yet his heart is not rent, his minde is not
 troubled, his countenance is not changed,
 because he remembreth, that these thinges
 were giuen him to do good, as noble Hester
 thought of her honour: if he haue little, it is
 like the little oile which serued the widow:
 as little as it was, For a little to the righ-
 teous (saith David) is better then great ri-
 ches

ches to the vngodly: for when a man hath found the heauenlic riches, hee careth not for earthlie riches, no more then hee which walketh in the Sunne, thinks whether the moone shine or no, because he hath no need of her light. Therefore, we conclude with Christ: Blessed are they which thirst after righteousness, for they shall be satisfied: not they which thirst after riches, nor they that thirst after pleasure, they shall not be satisfied, but thirst more as the ambitious, voluptuous, and couetous doe, but they that thirst after righteousness shall be satisfied, though they haue no riches, nor honor, nor pleasure. If ye ask like the virgin, How can this be? looke vpon Adam & Euah, though they were naked, yet they did not see their nakednes, so long as they wer innocent, but when they began to rebel, then they began to want cloths: so thogh a man be poore, yet he doth not see his pouerty so long as he is contented, but when he beginneth to couet, then he beginneth to want riches, & fro that day the curse (in 1 first of Agg. 6.) takes hold vpon him. Ye eat, but ye haue not inough, ye drinke, but ye are not satisfied: ye cloth your selues, but ye are not warme. Indeed, the couetous man semeth to draw the world

Mar. 5.

Luke. 12

Gen. 1. 1

to him with cords, his coffers are of loadstones, his hands like nets, his fingers like lime-twigges, there it comes, and there it comes, one woulde thinke that this man should be happy one day.

4.12.19 When the Churles barnes were full, he had his soule rest, thinking to gaine rest by couetousnes, that hee might sape: Riches gaine rest aswell as godlines, but see what happened that night, whē he began to take his rest, riches, and rest, and soule, & al were taken from him. Did hee not gaine sayre? would he haue taken such paines if he had thought of such rest? couetousnesse may gaine riches, but it cannot gaine rest: yee may think like this churl, to rest whē your barnes and shops, and coffers are full: but ye shall finde it true which Esay saith. There is no rest to the vngodlie, therfore the wise man, to preuent any hope of rest, or honoz, or profit by sinne, speaks as though he had tried. A man cannot be established by iniquitie. Therefore he cannot be quieted, nor satisfied by the gaine of deceit, or bribes, or lies, or vsurie, which is iniquitie: therefore blessed is the man whome godlines dooth make rich, for when the blessing of the lord maketh rich (saith Salomon) hee doeth ad
no

no sorrow to it: but (saith he) the reuenews of the wicked is trouble, as though his money were care: Wherefore, let the Patron, & Landlord, & Lawyer, and all say now, that Paule hath chosen the better riches, which neither the thief, nor moth, nor caker can corrupt: These are the riches at last, which we must dwell with, when all the rest which we haue lied for, & swozne for, & fretted for, and coloned for, & broken our sleep, and lost manie Sermons, forsake vs, like seruantes which change their maisters: then Godlines shall seeme as great gaine to vs, as it did to Paule: & he which soued y^e world most, would giue al that he hath for a dram of faith, that he might be sure to go to heauē when he is dead, though he went towards hel so long as he liued: here thē is an answer to thē which aske, what profit is it to serue God? how happie was Barzillai, that would not be exalted: what quiet had the Shunamit, which cared not for preferment: when did the disciples seem so rich, as when they were willing to leaue all? This shal be your gaine, whē you ar vsurers of godlines. Is not the word gone forth yet, which hath killed couetousnes? That I may end my sermon: either you go away contented, or els y^e goe away

pro. 15. 2

Luk. 12. 33

Iob. 21. 5

Mal. 3. 14

3. Sam. 19. 31

2. Kin. 4. 13

Luk. 5. 11

away condemned of your owne conscience:
 Before you were vered with couctousnes,
 but now the word shall vere you too, for
 you shall neuer couet, nor lie, nor deceiue
 herafter, but a Sergeant shal arrest you vpon
 it, & some sentence which you haue heard,
 shal gnaw you at the heart with a Memo-
 randum of hel: that ye shal wish, & that I
 could abādon this sin, or els that I had ne-
 uer heard that warning, which makes it a
 corasue vnto me before I can leaue it: If
 they which are greedy still, could see what
 peace, & rest, & ioy, go home with thē which
 are contented (although they may say with
 Peter, Gold and siluer haue I none) euerie
 man would be a suter to Godlines, that he
 might haue the dowrie of Contentation.

2.3.6.

ek.3.21.

But as Iohn baptized with water, so I
 can but teach you with words. Now you
 haue hard what Contentation is, you must
 pray to another to giue it you.

It is said of this Citie, that manie Citi-
 zens of London haue good willes, but bad
 deeds; that is, you do no good untill ye dye:
 First, you are ungodlie, that you may bee
 rich, and then you part from some of your
 riches, to excuse for your ungodlinesse: It
 may be, that some here, haue set downe in
 their

their wils: when I die, I bequeath an hundred pounds to a colledge, and an hundred pounds to an hospital, & an hundred gowns to the poore: I do maruel that you giue no more when you are at that point, for Iudas when he died, returned all againe, so ye die, and thinke, when ye are gone, that God wil take this for a quittance. Deceiue not your selues, after you haue deceiued other, for God doeth not look vpon that which you doe for feare, but vpon that which you doe for loue. If you can find in your hearts to do good while you are in health, as Zachaeus did, then God hath respect vnto your offering: but, as Isaac demaunded of his son, how he got his venison before he eat it, so before God harken how you giue your riches, first he examins how ye com by them: the party may be hanged for stealing & money, which he distributeth to the poore. If a man should count *Godlines gain*, much more should he care to gaine by godly means.

Thus you see the fruits of Godlinesse, and the fruits of couetousnesse, to stay Balaam posting for a bribe, and the sonnes of Zebedeus suing for preferment, least seeking for *Moss*, they lose a better kingdome then Saul found: if ye be couetous, you shall

Mat. 27. 3

2. Cor. 9. 2

Luk. 19. 8

Gen. 27. 3

Deu. 23. 1

Num. 22. 1

Mat. 20. 2

1. Sam. 10.

ne

L. 11. 5

Luc. 2. 9

L. 4. 12.

a. 1. 16.

neuer haue ynough, though ye haue too
 much, but when ye pray, Thy kingdome
 come, ye shal with, ny kingdom come. If
 ye be godlie, ye shall haue ynough, though
 ye seeme to haue nothing, like the Smirni-
 ans, of whom God saith, I knowe thy po-
 uertie, but thou art rich. Therefore, what
 counsell shal I giue you, but as Christ coun-
 selled his disciples, Be not friends to riches,
 but make your friends of riches, and know
 this, that if you cannot say as Paule saith,
 I haue learned to be content, *Godlines* is not
 yet come vnto your house, for the compani-
 on of *Godlines* is *Contentation*, which (when
 she comes) wil bring you al things. There-
 fore, as Christ saith, If the Sonn make you
 free, you shal be free indeed, so I say,
 if *Godlines* make you rich, yee
 shall be rich indeed,

FINIS.

THE



THE VVEDDING GARMENT.

ROM. 13. 14.

Put yee on the Lord Iesus Christ,



I haue chosen a text which
is the summe of the Bi-
ble. For al scripture run-
neth vpon Christ, like the
title of a booke, because
Christ is the Alpha, and
Omega, the beginning &

Reuel. 1. 8

the end of mans saluation, therefore hee is
figured in the law, foretold in the prophets,
and fulfilled in the Gospell. Some places
point to his diuinitie, some to his humani-
ty, some to his kingdom, some to his priest-
hood, some to his propheticie, some to his
conception, some to his birth, some to his
life, some to his miracles, some to his passi-
on, some to his resurrection, some to his a-
scension, some to his glorification, all point
vnto the Saviour, like Iohn Baptist when
hee said, This is the Lambe of God, which

Iohn. 1. 29

raketh away the sins of the world. Therefore learne Christ and learne all. Nowe to teach vs how wee should heare, and howe we should loue, and how we should feare, and how we should beleue, and how wee should follow Christ, that wee may knowe when wee haue learned him. The Apostle saith, *Put yee on the Lorde Iesus Christe*: as though this word did containe all our duties vnto Christ, *To put him on* (which seems to be the leuell of this phrase, if you marke howe it commeth in) for before Paul saith, Cast away the woorks of darknes, and put on the armour of light. Then hee nameth the woorks of darknes, which wee shoulde cast of: viz. gluttony, drunkennes, strife, enuy, chambering, wantonnes, after hee nameth, the armour of light, which we should put on, and calleth it by the name of the giuer. The lord Iesus Christ. In steece of gluttonie, and drunkennesse, and strife, and enuie, and chambering and wantonnesse, and other patches of the Deuill, wherewith man clotheth himsele as with a garment, The Apostle giueth him another garment which he calleth, *Iesus Christ*: hee doth not oppose vertue to vice, as one would thinke when hee had said: Cast of gluttonie, hee should

1st. 12.

2. 13.

1st. 14.

1st. 109. 18

Should haue said: Put on sobriety: when he had said, Cast of wantonnes, he shoulde haue said, put on continencie: when he had said, Cast of enuy, hee should haue said, put on loue: but in steede of al vertues, he commendeth the example of Christ for euery vertue, and opposeth it to euery vice, as if he should say: hee which thinketh onely to follow Christ, needeth not to be lead by the hand, from vertue to vertue, but his example will teach him, what he shal follow, and what he shall flee, better then all precepts in the worlde. Therefore this is the best thought in euery action, for a man to think what Christ would doe, which was made not onelie redemption & saluation to saue vs, but wisdom and example to guid vs. Therefore he saith, Learne of me, and follow me, as though we should thinke before we speak, whether he would speak so, and consider before we doo, whether hee would do so, and do al by his example, as the schollen writeth by his copie, or els we do not learn of him, but of our selues, and then wee go awrie, like a child which scribleth without a rule. If thou resoluest to speake, and doe no otherwise then Christ would speak and doe himselte, thou shalt be sure to doe all things

1 Cor. 1. 1
Mat. 11. 3
Mat. 10. 3

things well, because thou followest a strait patterne. Therefore study what this meaneth, *To put on Christ*. It is a strange speech, and a straunge garment, they which cannot tel like Nicodemus, what *Christ* meaneth, when he saith, that wee must be bozne againe, cannot tell what Paul meaneth when he saith, *Put on Christ*: as if one man should put on another. I think many here may go to the Apostle, as the Apostle went to *Christ*, and aske. What is the Parable? This phrase is read in non but Paul, which hath written most of iustification by *christ*: and therefore he useth al phrases, to expresse how we should applie *Christ* vnto vs, and in no tearmes he hath shewed it more liuelie then in this phrase, *Put on Christ*. For it signifieth, that *Christ* doth couer vs like a garment, and defend vs like an armour. Hee hideth our vnrigheteousnes with his righteousnes, hee couereth our disobedience with his obedience, he shadoweth our death with his death, that the wrath of God cannot finde vs, iudgement cannot spy vs, the curse cannot see vs, for the garment which couereth and hideth vs. But as *Iacob* got the blessing, in the name and apparel of *Esau* his elder brother: so in the name

name and apparell of Christ our elder brother, we receaue the blessing, and are receiued into fauour like Christ himselſe. For God ſaith not, This is my beloued Sonne which pleaſeth me, but In whome I am wel pleased: meaning, that not only Christ pleaſeth God, but we pleaſe God in Christ, For Christ is our head. Therfore, as one looking in the face of a man, dooth like him ſtraight, if he like his face: ſo God behold-
 ing vs in the face of Christ, dooth loue vs ſtraight, becauſe the face dooth pleaſe him: But Christ is not our head, vntill wee be his members: Christ is not our garment, vntill we put him on: as Christ did put on our garment, when hee cloathed himſelſe with our fleſh, and took our infirmities, & bore our curſe: ſo we muſt put on his garment, that is his righteousneſſe, his merits, and his death, which is as ſtrange a veſture to vs, as our fleſhe was to him, and much adoe we haue to put it on, and when it is on, there is great cunning to weare it cleanly and comely, from ſoyling and renting, that ſuch a precious garment be not taken from vs againe. Therfore many ſeeme to weare this garment, which ſhall be thruſt from the banket, becauſe they weare it not,

Mat. 3.11

1. Cor. 13

Eph. 5.

Rom. 7.4

Mat. 23.

Mat. 7.21

Luke 11.

as those which wil say, when the lord shall
 12. 36. come to iudgement, wee haue seene thee in
 our streets, wee haue heard thee in our Si-
 nagogs, we haue prophesied, we haue cast
 out Deuils, wee haue wrought miracles by
 thy name: as though, if any had put him
 on, or bozne his markis, they were the men
 which were marked like his seruantes:
 14. 13-17. therefore, who but they, shal enter into he-
 uen? Yet christ saith, I know you not, there
 is their rewarde, I know you not, as if hee
 should answere, you weare not my liuerie,
 you beare not my cognisance for all your
 shewes, therfore depart from me: so he put
 them off, because they had not put him on,
 for though they had seene his person, and
 heard of his vertues, yet they had not faith
 to applie his mercies, & merits, his death,
 and his righteousness vnto them, without
 which, no man can put on Christ nor wear
 him. Faith is the hand which putteth him
 on. Faith taketh first his righteousness, and
 couereth his vnrigheteousnes: then shee ta-
 keth his obedience, and couereth his diso-
 bedience: then shee taketh his patience, and
 couereth her impatiencie: then shee taketh
 his temperance, and couereth her intempe-
 rancie: then shee taketh his continencie, and
 coue-

couereth her incontinencie: then she taketh his constancie, and couereth her inconstancie: then she taketh his faith, and couereth her diffidence: then she taketh his humilitie, and couereth her pride: then she taketh his loue, and couereth her rankour. And so taketh one roab after another, and tricketh her selfe untill shee haue put on Iesus Christ, that is, until she appear in the sight of God, like Iesus Christ, clothed with his merits and graces: that God hath no power to be angry with her, because she cometh so like his sonne. This is to put on Iesus Christ, as you shall see moze liuelie, when you haue taken a viewe of the garment, for we are to speak of Christ the garment, and of our putting it on. There be many fashions of apparrell, but they are too light, or too heauy, or too sad, or too course, or too stale, and al weare out. At last the Apostle found a fashion, that surpasseth them all, it is neuer out of fashion, meete for all seasons, fit for all persons, and such a profitable weede, that the more it is worn the fresher it is. What fashion haue you seene comparable to this? It is not like the clothes of Dauids Ambassadors, which couered their vpper parties, but not their

lower partes: noz like Sauls armour, which
 1 Sam. 17. fired David when he should fight with it.
 Noz like the coisterlaine of Ieroboams wife,
 1 King. 14. which disguised her selfe to go unknowne:
 noz like to the old rags of the Gibeonites,
 which deceiued Iosua, noz like the paultrie
 17. 10 sute of Michah, which he gaue once a year
 11. 8. to his Deuise, noz like the gluttons flaunt,
 which lasted in purple euery day, noz like
 16. 19. the light-cloathes, which Christ said are in
 Kings Courtes, and make them lighte
 that wear them. But it is like the garment
 of the high priest, which had all the names
 18. 21 of the tribes of Israell written vpon his
 19. 16. brest, so all the names of the faithfull are
 written in the brest of Christ, and registred
 1 King. 2. 8 in the booke of his merites, it is like Elias
 Mantel, which deuided the waters: So he
 deuideth our sinnes and punishments, that
 they which are clothed with Christ, are ar-
 med, both against sinne & death. It is like
 26. 5. the garments of the Israelites in the Wil-
 dernes, which did not weare: forty peeres
 together, they wandered in the desert, and
 yet, saith Moses, their shoes were not worn,
 but their apparell was as when they came
 out of Egypt. So the righteousness of christ
 doth last for euer, and his mercies are ne-
 uer

ner worne out. As Mardocheus shined in the Kings robes before the people: So, and more glorious are the faithfull in the robes of Christ before God. When Christ was transfigured upon the mount. Mat. saith that his face shined like the sunne; and his cloths were as white as the light: So when wee are transfigured into the Image of Christ, wee shall shine before other men as lightes: and therefore Christs disciples are called lightes, because they were clothed with light, and shined to the world. Solomon was not so glorious in al his royalty, nor the Villies, which are brauer then Salomon, as hee which is clothed with Christ, because the apparrell upon him is better then all the world about him. Therefore, if David said, weepe ye daughters of Israell, for Saul which clothed you in purple: I may say, reioice ye daughters of Israell, for Christ which hath clothed you with righteousness, as it were with a vesture, before you come to the banquet.

This is the wedding garment, without which, no man can feast with the lord. This garment is called an armour, because it defendeth vs from all the assaults of the Diuell, the flesh, the world, the heate of persecuti-

Heb. 6.

Mat. 17

Mat. 5. 14
Mat. 6. 222. Sam. 1.
psal. 136

Mat. 22.

Eph. 6.

THE WEDDING

13.12. cution, and the cold of defection. This garment is called light, because it is the beautie and glorie of them which wear it. This Garment is called a Kingdome, because none but Kings do weare it, that is, they are inthroned in the kingdome of Christ, & made Kings ouer the world, the flesh, and Satan: which weare this garment, like the hair of Sampson, which while he wore, hee was like a King, and all his enemies had no power to hurt him.

This garment Paul hath sent vnto you, to go before the King of heauen and earth, a holy garment, a royall Garment, an immaculat garment, an euerlasting garment, a Garment whereof euery hem is peace of conscience, euery pleat is ioye in the holy Ghost, euery stitch is the remission of some sinne, and saueth him which weareth it. If the which touched the hem of Christs garment was healed, hee which weareth the garment; nay, hee which weareth Christ himselfe, shall not be healed of all his sores, though hee were wounded from heade to foote. You need not cloath him now, which saith. When I was naked, ye did not cloath me, nor cast your garments in his way, as they did, when he came to Ierusalem, but take

take his garmentes and suffer your selues to be cloathed, as Noah did, to couer your nakednes. As the good Samaritane put him vpon his owne beast, which was spoiled with thecues, and bound vp his sores when he was wounded. So Christ Iesus, mounteth the faithfull vpon his righteousness, and healeth their sinnes; as though he should couer them with his Garmentes, whom the world, the flesh, and the Deuill, haue robbed of their garmentes, that is, the righteousness which they had in Paradise, before the Serpent came; so if wee put on Christ, wee are clothed with his obedience, whereby our wickednes is couered: we are clothed with his merits, whereby our sins are forgiven: we are clothed with his death, whereby our punishment is releued: we are clothed with his spirit, whereby our hearts are mollified, and sanctified, & renewed til we resemble Christ himself. This is the Apostles mening, to put on christ, as it is unfolded in Col. 3. 12. wher he brings forth all the robes of christ, & sorts them & saith, put on mercy, put on meeknes, put on humility, put on patience, put on loue: alwhich, before he called (the newe man) So to put on christ, is to put on the new man with all his

Gen. 9.
Luke. 19.

This Samaritane did not figure Christ, yet may resemble to Christ

Gen. 3. 1.

Col. 3. 12.

ver. 30

vertues

vertues vntill we be renewed to the image of christ, which is like a new man amongst men. They which labour to be righteous, yet beleue that Christs righteousness shall saue them, haue put on christ, as Paul would haue them. Wee are not taught to put on Angels, nor Saints, nor the Virgin Mary, nor Paul himselfe, to couer our sinnes with their righteousness, as the papists do: but we are commanded to put on Christ, and couer our sinnes with his righteousness. The body hath many garments, but the soule hath one Garment. Euery cloute will couer our sores, but the finest silk will not couer our sinnes. Therefore when wee seeme braue to others, wee seeme soule to God, because his eye is vpon our sinnes, which lye naked, when all the rest is couered, vntill we put on Christ, and then wee heare that voice. Thy sinnes are couered. And then we haue that blessing: Blessed is the man whose sinne is couered. So wee are clothed and blessed together. Yet this Garment is out of request, too rough for some, too graue for others. And therefore, in stead of putting on Christ, they put him off, in stead of welcomming him, they discharge him like the Gadarenes, that they may

lac. 9. 21.

gal. 3. 2.

luk. 7. 37.

mat. 8. 34.

may keep their swine: that is, their beastly pleasures, which he would cast into the sea. These are like the foolish soldours, which should haue made Christ their Garment, and they cast lottes vpon his Garments, & deuided them, and so spoyled them. So do the Papists deale with this Garment, they say it is not fit for them, and therefore they breake it and mangle it, and peece it with rags of their own inuentions: they say, it is too light, and not able to beare off the stormes of death, and heate of hell, & therefore chuse rather to make themselves garments of their merites, and their Masses, and their penance and their pardons, & their pilgrimages: like Adam and Eue, which made themselves coats of fig-leaves, which God destroyed againe, so shew, that when men haue patched all their leaues of masses, of pardons, of pilgrimages, and satisfactions together, yet they will not couer their nakednes, nor keepe of the heate of Gods wrath: but are like the curtall skirts of Dauids Ambassadors, which hid not their shame. Therefore when wee may goe in our maisters attyre, shall wee scrubbe like beggars patched in our rags? Mine owne garments defile me, saith Iob:

Mar. 97. 1

Gen. 3. 7.
& 31.

2 Sam. 10.

Iob. 31.

Our

Our owne Garmentes, our owne righteousness defileth vs, for what garment, what righteousness, haue we of our owne; but that which is like a menstrous cloth, which had moze neede to be washed it selfe, then to wipe that which is foul. Therfore christ must make vs garmentes, or els when our barkes flant it like Courtiers, our soules shal strip like beggers. And the Devils will sport themselues like Cham, to see our nakednes.

First, the Father made vs garments in Paradise, now the Sonne makes vs Garmentes in the wildernes, nay, the Sonne is made our garment as Paul saith, Christ is made vnto vs righteousness: that is, Christs righteousness, must be our garment, or els we shal be ashamed, when our righteousness doth not teach to couer our nakednes, but still some part will peepe bare untill he cast his righteousness vpon it, & then all is couered. As David needed no other armor against the Gyant, then a sling: so we need no other garment against sinn then Christ. There waiteth nothing but this, to put it on.

Now let vs see how to put this garment on. Many fumble about it like Childezen, which had need of on to put on their cloths

Som

Some put on Christe as a cloake, which hangeth vpon their shoulders, and couereth them when they go abroad to be scene of men, they can cast on the cloake of holines, and seme for a while, as holy as the best, but so soone as they come home, the cloake goeth of, and the man is as he was, whose vizarde was better then his face. Thus hypocrites put on Christ, as many retaine vnto noble men, not to do them any seruice, but to haue their countenance. Many put on Christ like a hat, which goeth off to euery one which meetes them: so euery temptation which meets them, makes them forget what they hearde, what they promised, what they resolved, and change their way, as though they had not repented at all. So the common people like your selues, put on christ: they are zelous so long as they are in the Church, and beate their breasts, and cast vp their eyes, like the *Publican*, when they heare a sentence which moues them, as though they would do no more against that saying while they liue: but the next busines putteth al out of mind; till they come to the church againe. Some put on christ as a gloue, which couereth but the hand, so they put on the face of Christ,

Luk. 18.

Our owne Garmentes, our owne righteousness defileth vs, for what garment, what righteousness, haue we of our owne; but that which is like a menstrous cloth, which had moze neede to be washed it selfe, then to wipe that which is fowl. Therfore christ must make vs garmentes, or els when our barkes flant it like Courtiers, our soules shal strip like beggers. And the Devils will sport themselves like Cham, to see our nakednes.

First, the Father made vs garments in Paradise, now the Sonne makes vs Garmentes in the wildernes, nay, the Sonne is made our garment as Paul saith, Christ is made vnto vs righteousness: that is, Christs righteousness, must be our garment, or els we shal be ashamed, when our righteousness doth not teach to couer our nakednes, but still some part will peepe bare untill he cast his righteousness vpon it, & then all is couered. As David needed no other armor against the Gyant, then a sling: so we need no other garment against sinn then Christ. There waiteth nothing but this, to put it on.

Now let vs see how to put this garment on. Many fumble about it like Childzen, which had need of on to put on their cloths
Som

Some put on Christe as a cloake, which hangeth vpon their shoulders, and couereth them when they go abroad to be scene of men, they can cast on the cloake of holines, and seme for a while, as holy as the best, but so soone as they come home, the cloake goeth of, and the man is as he was, whose vizarde was better then his face. Thus hypocrites put on Christ, as many retaine vnto noble men, not to do them any seruice, but to haue their countenance. Many put on Christ like a hat, which goeth off to euery one which meetes them: so euery temptation which meets them, makes them forget what they hearde, what they promised, what they resolved, and change their way, as though they had not repented at all. So the common people like your selues, put on christ: they are zelous so long as they are in the Church, and beate their breasts, and cast vp their eyes, like the *Publican*, when they heare a sentence which moues them. as though they would do no more against that saying while they liue: but the next busines putteth al out of mind; till they come to the church againe. Some put on christ as a gloue, which couereth but the hand, so they put on the face of Christ,

Luk. 18.

or the tongue of Christ, but their handes
 worke, and their feet walk, as they did be-
 fore. So many professors of religion, put
 on Christ, which call but for discipline and
 reformation, that they might get a name
 of zeale and sinceritie, to couer some fault,
 which they woulde not be suspected off.
 Thus euery man woulde couer himselfe
 with Christ, but they haue not the skill, or
 they haue not the will to put him on, what
 will you do then? Though the Garmente
 be neuer so good, yet it is not good to them
 that do not weare it. For what profit haue
 wee of the Garmentes which wee doe not
 weare? they neither keepe vs from heate
 nor colde. Therefore Paul dooth not bring
 you a garmēt to lay by you for the moths,
 but hee biddes you put it on. heere is the
 cunning now in putting it on. If Paul had
 taught you this, then ye would harken vn-
 to him. Wel, ye shal heare what Paul saith,
 to the putting of it on. First, (saith Paul)
 you must cast away the workes of darknes,
 and then put on the armour of light. First
 you must put off, and then put on: As the
 Eagles fethers, wil not lie with any other
 fethers, but consume them which lie with
 them: So the Wedding Garment will not
 weare

weare with filthie garmentes, but I come
 like the Ark, that Dagon shoulde stand by 1. Sam.
 it. If any man may not wear womens ap-
 parell for lightnesse, may he weare the De-
 uils apparel, and cloath himself with pride,
 with couetousnes, with enuy, with hypo-
 crisie, with uncleannes, and when he is like Dent.
 the deuil, sit at Gods table? No man (saith Mat. 9.
 christ) patcheth a new peece to an old gar-
 ment, and wilt thou patch an olde peece to
 a new garment? God forbade the people to
 wear Linsey, wolsey, because it was a signe
 of inconstancie, but this is inconstancie it Leuit. 19.
 selfe. He doth not put on Christ, but putteth
 off Christ, & putteth on Belial, which fashi-
 ons himselfe to God, and the worlde too.
 As christs coat was without seam, so they Ioh. 19. 5.
 must be without staine that weare it. For
 when a man putteth on faire clothes, hee Reu. 1. 15.
 maketh himselfe faire too, and avoideth e-
 uery foule thing, least it shoulde foule his
 clothes: so must he which putteth on christ:
 for the finest Garment is soonest stained.
 Therfore, when thou hast put on this gar-
 ment, thou must wash thy self, and pick thy
 way, and choose thy works, and handle no-
 thing that is foul for marring thy clothes:
 that is, thou must not think as thou didst.

noꝛ speake as thou diddest, noꝛ liue as thou
 didst, but remember that thou hast chāged
 thy maister, and serue him with whome
 thou art bound. foꝛ if God and the Deuil
 could not agre vpon Moses body, foꝛ one to
 haue one part, and the other an other part,
 but God would haue all: much lesse will
 God agree, that the Deuill shoulde haue
 part of the soul, which wold not yeeld him
 part of the bodie. Thus haue you hearde
 what you must put off: nowe heare howe
 chꝛist must be put on. As the Angel taught
 Iohn to reade the booke, when he bad him
 eat it: so wee must put on Chꝛist, as if wee
 did eat him, not as the Papists do in their
 Masse, but as the meate is turned into the
 substance of the body, and goeth through
 euery part of man: So chꝛist and his word
 shoulde goe from part to part, from eare to
 hart, from hart to mouth, from mouth to
 hand, till wee be of one nature with them,
 that they be the verrey substance of our
 thoughts, and speeches, and actions, as the
 meate is of our bodie. This is, to eat chꝛist
 and his worde, oꝛ els wee do not eat them,
 but chew them, and when our tast is satis-
 fied, spew them out againe. Thus we must
 put on Chꝛist, foꝛ the word signifieth, so to
 put

1.9

1.10.9

1.10.30.

put him on, as if thou wouldst put him in,
 that hee may be one with thee, and thou
 with him, as it wer in a body together. As
 he hath put on all our infirmities, so wee
 must put on al his graces, not halfe on, but
 all on, and claspe them to vs, and girde
 them aboute vs, and weare them euen as
 we weare our skin, which is alway about
 vs. Then there shall be no neede of wyers,
 nor curls, nor perruwigges, the husbannes
 shall not be forced to wrack their rentes,
 nor inhaunce their fines, nor sel their lands
 to decke their wiues. But as the pooze mā-
 ste of Eliah, seemed better to Elisha, then all
 the robes of Salomon, so the wedding gar-
 ment shall seeme better then all the flantes
 of vanitie, and put euery fashon out of
 fashon, which is not modest and comelle
 like it selfe. If you wil knowe farther, howe
 to put on christ, you shall see howe your text
 will catechise you in his three names, *Lord,*
Iesus, Christ, The Apostle seemeth to spell
 out the way vnto vs, howe we should weare
 this garment. First, we must put him on,
 as *Lord*, then we must put him on as *Iesus*.
 Lastly, we must put him on, as *Christ*. Thou
 must put him on as *Lorde*, that is, thy
 ruler to commaund thee, and thy Tutor to

1. King.

gouerne thee, thy maister to direct thee, thou must be no mans seruant but his, tak no mans part against him, but say with the Apostle, Whereher is it meete to obey God or you. Thou must put him on as *Iesus*, that is, thy Sautour, in whome thou trustest: thy protector on whome thou dependest: thy redeemer, in whome thou beleueest. Thou must not look for thy saluation from Angel, nor Sainct, nor any thing beside him. For the name of *Iesus* signifieth a sauiour, and is giuen to none but him, and he is not onely called the Sautour, but the saluation, in the song of Simeon, to shewe that he is the onlie Sauioz, for there may be many Sautours, but there can be but one saluation, as there may be many tortures, and yet but one death. Therefore, when he is called the saluation, it implieth that there is no sauiour beside him. Thou must put him on as *Christ*, that is, a King to rule, a Prophet to teach, a priest to pray and sacrifice, and pacifie the wrath of God for thee. For this name *Christ* doth signifie, that he was annointed a king, a Priest, and a Prophet: for man, a King to rule him, a Priest to offer sacrifice for him, a Prophet to teach him, so that hee putteth on *Christ*

as Lord, which worshippingeth none but him. He putteth on Christ as *Iesus*, which beleaueth in none but him, and hee putteth on Christ as *Christ*, which worshippingeth none but him, beleaueth in none but him, and heareth none but him. Gal. 3. You put on Christ first, when you are baptised: then you were sealed and consecrated to his seruice, so soone as you came into the worlde, you vowed to renounce the worlde, and followe God: how many haue put on Christ thus, and since haue put him off againe, which haue broken the first promise that euer they made, and were neuer faithfull to God Rom. 6. since. You put on Christ againe, when you are called and sanctified: that is, when you cast of the old man, which is corrupt with the lustes of the flesh, the pride of life, and the cares of this worlde, & put on the new man, which is regenerate in righteousness, and holines to the image of Christ, or likeness of Adam in his innocencie, for to put on the new man, is to become a new man, as Rom. 12. if thou were borne againe, and conceaued of the holy Ghost. Of this Iob speaketh, when he saith, I put on iustice and it conuerteth me. Iob. 22. You put on Christ againe, when you receaue this holy Sacrament, and are 1. Cor. 12.

THE WEDDING

partakers of his body & blood, that is, the merites of his obedience and passion by Faith, which heareth him, as if she did see him, and seeth him, as if shee did feele him, and feeleth him, as if shee did tast him, and tasteth him, as if shee did digest him: then Christ is become yours, and dwellerth in you, and feedeth you with his grace to eternal life, as the bread and wine sustainerth the life present.

121
15-49 Lastlie, when you haue put on Christ in these three sortes, which is your garment for this world; after you shall put on Christ in heauen, and be clothed with his glorie, and that shall be your last vesture, which shall neuer weare out.

Thus haue you heard, what is meant by putting on Christ, first to cloath our selues with righteousness and holines like Christ, and then because our owne righteousness is too short to couer our armes, and legs, and thighes of sinne, but still some bare place will peere out, and shame vs in the sight of God: therefore, we must borrowe 737. Christs garmentes, as Iacob did his brothers, & couer our selues with his righteousness, that is, beleue that his righteousness shall supplie our vnrigheteousnes, & his suffe

sufferings, shal stand for our sufferings, because he came to fulfill the lawe, and beare the curse, and satisfie his Father for vs, that all which beleue in him, might not dye, but haue life euerlasting.

Ioh. 3.16

Now I haue shewed you this godly garment, you must go to another to help you to put it on, & none can put this garment vpon you, but he which is the garment, the Lord Iesus Christ. Therefore, to him let vs pray.



THE EXAMINATION OF *Usurie, in two Sermons.*

PSAL. 15. verse 1. & 5.

Lord who shal dwell in thy Tabernacle? Who shal rest in thine holy mountaine? He that giueth not his money to Vsurie.

These two verses must be considered together, because one is the question, and the other is the answer: David demaunds whoe shall come to heauen? and God tels him that Vsurers shall not come thither: As if hee should say, they goe to hell. Therefore

Verse 1

fore, as Paul taught Timothie, to warne
 24. 17 them which are riche, as though they had
 more neede to be warned then other: so
 this sentēce seemeth to be penned for a war-
 ning to the rich, because it strikes vpon the
 rich mans vice.

I haue spoken of bꝛiberie and simony,
 and now I must speak of their sister vsury.
 Many times I haue thought to speake of
 this Theam, but the arguments which are
 alleaged for it, haue made me doubtful what
 to say in it, because it hath gone as it were
 vnder protection. At last, you see, it falleth
 into my text, and therefore nowe I cannot
 haue it any longer. Therefore if any here
 haue fauoured this occupation before, let
 him now submit his thoughts vnto Gods
 thoughts: for I will alledg nothing against
 it, but that which is built vpon the rocke.

Usurie is the sinne which God will try
 now, whether you loue it better then his
 word: that is, whether ye will leaue it, if he
 forbid it: for if hee flatlie forbid it, and yet
 you willfullie retaine it, then you loue vsury
 better then Gods worde. Therefore one
 en be- saith wel, that our vsurers are heretikes,
 because after many admonitions, yet they
 maintaine their error, and persist in it ob-
 stinately

sinuatlie, as Papists do in poperie. For this
 cause I am glad, that I haue any occasion
 to gripple with this sinne, where it hath
 made so many spoyles, and where it hath
 so many patrons: for it is said, that ther be
 moze of this profession in this Citie, then
 in all the land beside. There be certain sins
 which are like an unreasonable ennemie,
 which wil not be reconciled to death, and
 this is one of those euerlasting sins which
 liue and die with a man. For when he hath
 resigned his pride, and his enuie, and his
 lust, yet Vsurie remaineth with him, and he
 saith as Naaman said, Let the Lord be mer-
 ciful vnto me in this: let me haue a dispen-
 sation for this, as though this were a ne-
 cessarie sinne, and hee could not liue with-
 out it. There be three sins which are coun-
 ted no sinnes, and yet they do moze hurte
 then all their fellowes, and those are Bri-
 berie, Nonresidencie, & Vsurie: these three,
 because they are gainful, are turned from
 sinnes to occupations. How many of this
 citie, for all that they are Vsurers, yet wold
 they be counted honest men, and wold faine
 haue Vsurie esteemed as a trade: whereas
 if it were not so gainfull, it wold be coun-
 ted as great a sinne as any other, and so it

2. King. 5.

Three sins
counted as
sinnes.

is counted of al, but them which liue by it. This is the nature of pleasure and profite, to make sinnes seeme no sins, if wee gaine any thing by them, but the more gainfull a sin is, the more dangerous it is, & the more gainfull vsurie is, the more dangerous it is. I will speak the more of it, because happily you shall not heare of this matter againe.

the con-
sists of this
cause.

First, I will define what vsurie is: Secondly, I will shew you what vsurie dooth signifie: Thirdly, I wil shew the unlawfulness of it: Fourthly, I will shew the kindes of it: Fifthly, I will shewe the argumentes which are alleged for it: Sixthly, I wil shew the punishmēt of it: Seuenthly, I wil shew you what opinion we should hold of them, which do not lend vpon vsurie, but borrow vpon vsurie. Lastly, I will shew you what they should do, which haue got their riches by vsurie.

the definiti-
on of vsurie.

Touching the first, Vsurie is that gaine which is gotten by lending, for the use of the thing which a man lendeth, couenaunting before with the borrower, to receaue more then was borrowed: and therfore one calls the vsurer a legal thief, because before he steal, he tels the partie how much he will steal, as though he stole by law. This word
more

more, comes in like a sixt finger, which makes a monster, because it is more then shuld be. Another, defining vsury, calleth it the contrary to charity: for Paul saith, Loue seeks not her own, but vsurie seeketh anothers, which is not her own: therefore vsurie is far frō loue, but God is loue, saith Iohn, therefore vsurie is far from God.

vsurers sin
by law.

1. Iohn. 4.

Now al the commandements of God, are fulfilled by loue, which christ noteth whē he draweth al þ commandements to one commandement, which is, loue God aboue all things, & thy neighbour as thy self; as if he shuld say, he which loueth god, wil keep all the cōmandements which respect god, & he which loueth his neighbor wil keep al the commandements which respect his neighbor: therefore to maintaine loue, God forbiddeth al thinges which hinder this loue: and among the rest, here he forbiddeth vsurie, as one of her deadliest enemies: for a man cannot loue, and be an vsurer: because vsurie is a kinde of cruelrie, and a kinde of extortion, and a kinde of persecution: and therefore the want of loue doeth make vsurers: for if there were loue, there woulde be noe vsurie, no deceite, no extortion, no flaundering, no reuenging,
no

Mat. 22. 3

no oppression but we should live in peace, and joy, and contentment like the Angels: whereby you see, that all our sinnes are against our selues: for if there were no deceit, then we should not be deceaued: if there were no flaunder, then wee should not be flaundered: if there were no enuie, then we should not be enuied: if there were no extortion, then we should not be iniuried: if there were no vsurie, then wee should not be oppressed. Therefore Gods lawe had bene better for vs then our owne Lawe: for if his law did stand, then we should not be deceiued, nor flaundered, nor enuied, nor iniuried, nor oppressed. God hath commanded euerie man to lend freelie, and whoe would not borrow freelie. Therefore they which brought in vsurie, brought in a law against themselves.

The first vsurers, which we read of, were the Iewes, which were forbidden to be vsurers: yet for want of faith and loue, Ezekiel and Nehemiah both shew, how the Iewes, euen the Iewes which receiued this lawe from God himselfe, did swerue from it, as they did from the rest. First, they did lend upon vsurie to straungers: after they began to lend upon vsurie to their brethren,

and

and nowe there be no such vsurers vpon
earth, as the Iewes which were forbidden
to be vsurers. Whereby you may see, how
the malice of man hath turned mercie into
crueltie. For whereas lending was com-
maunded for the benefite of men, vsurie
hath turned it to the vndoing of men: for
they take when they seeme to giue; they
hurt when they seeme to helpe; they dam-
mage when they seeme to vantage: there-
fore it is well noted, that vsurie hath her
name of biting, and thee may well signifie
biting: for many haue not onelie bin bitten
by it, but deuoured by it, that is, consumed
all that they haue: therefore as the Apostle
saith, If you bite one another, take heede
you be not deuoured one of an other. So
I may say, if you bee vsurers one to ano-
ther, take heede you be not deuoured one
of another, for vsurers are biters. As the
name of the deuill doth declare what an e-
nemie he is; so the name of vsurie doth de-
clare what an enemye she is. That you may
know vsurie for a biter, her name doth sig-
nifie biting. If there were one biting vsu-
rie, and an other healing vsurie, then vsury
should haue two names, one of biting, and
another of healing: but all vsurie signifi-
the

Deut. 23.

Galat. 5.

Deeuse it
signifieth an
aduersarie.

Nefhece.

eth biting, to shewe, that all vsurie is vnlawfull. Now, you haue heard what vsurie is, and of what it is deriued, you shal heare the vnlawfulnesse of it.

The vniaw-
fulness of
vsurie.

First, it is against the lawe of Charitie, because Charitie, biddeth vs to giue to euerie man his owne, & to require no more than our owne: but vsurie requireth more than her own, and giues not to other their owne. Charitie reioyceth to communicate her goods to other, and vsurie reioyceth to gather other mens goods to her selfe.

Secondlie, it is against the Law of Nations, for euerie Nation hath some lawe against vsurie, and some restraint against vsurers, as you shal heare, when we speak of the punishment.

A similitude

Thirdlie, as it is against the law of Nations, so it is against the lawe of Nature: that is, the natural cōpassion which should be among men. You see, a riuer when it goeth by an emptie place, it will not passe vntill it haue filled that emptie place, and then it goeth forward to another emptie place, and filleth it, alwaies filling the places which are emptie: so shuld we, the rich shoud fill the poore, the full shoud fill the hungry: they which abound, shuld fill them which

which want, for the riche are but Gods
 Amners, and their riches are committed
 to them of **G O D** to distribute, and doe
 good, as **G O D** doeth himselfe. As the
 water is charitable after a sorte, so is the
 ayze, for it goeth to emptie places to, and
 filleth them as the water doth. Nature can
 not abide, that any place should be emptie,
 and therefore the ayze, though it be a light
 bodie, and so naturallie ascendeth upward;
 yet rather then any place in the earth shuld
 be emptie, the ayze will descend as it were,
 from his th;one, and go into caues, into
 denues, and into dungeons to fill them.
 If the riche were soe good to their emptie
 bretheren, as the ayze and water are, to o-
 ther emptie thinges: as there is no emptie
 place in the worlde, so there shoulde be no
 emptie persone in the worlde, that is, the
 riche in Israell would fill the poore in Isra-
 rael, but the riche make the poore to fill
 them, for vsurers feed vpon the poore, euen
 as greate Fishes deuour the small. There-
 fore, hee which saide, Let there not bee
 a begger in Israel: saide to, lette there Deut. 15. 11
 not bee an vsurer in Israel: For, if there
 bee vsurers in Israel, there will bee beg-
 gers in Israel, for vsurers make beggers,
 euen

even as Tawlers make quarrellers. Fourth-
 lie, it is against the law of God. First, it is
 forbidden in Exod. 22. where it is said, If
 thou lend money vnto my people, that is,
 to the poore with thee. Thou shalt not
 oppresse them with vsurie. Here vsurie is
 called oppression, therefore if oppression be
 a sinne, vsurie is a sinne too. Secondly, it
 is forbidden in Leu. 25. 36. where it is said.
 Thou shalt not give thy money to Vsurie;
 nor lend thy vittales for increase. Here
 you may see, that men may be vsurers of
 vittales and other thinges, as well as of
 money. Thirdly, it is forbidden in Deut. 23
 where it is said, Thou shalt not lend vnto
 thy brother vpon Vsurie. And least you
 should say, that he meaneth but one kinde
 of vsurie, he sheweth that hee meaneth all
 kind of vsurie: for after he saith, as vsurie of
 money, vsurie of vittales, vsurie of corne,
 or vsurie of any thing which is giuen to v-
 surie: because some are not vsurers of mo-
 ney, but some are vsurers of vittalls, some
 are vsurers of cloth, some are vsurers of
 corne, some are vsurers of wine, some are
 vsurers of oyle, and some of one thing, and
 some of another, and none would be coun-
 ted vsurers, but they which lend money
 vpon

vpon vsurie: therefore, God forbiddeth so
 preciselie vsury of anie thing, shewing, that
 all vsurie is vnlawfull. It is a miserable
 occupation to liue by sinne, and a greate
 comfort to a man when he looketh vpon
 his golde and siluer, and his heart telleth
 him, all this is well gotten, and when hee
 lieth vpon his death-bed, and must leaue
 all to his children, he can say vnto them, I
 leaue you mine owne: but the vsurer can
 not say, I leaue you mine own, but I leaue
 you other mens: therefore, the vsurer can
 neuer die in peace, because if he die before
 he make restitution, he dieth in his sinne.
 When Christ raised Lazarus from death, Iohn. 11.
 after he had laine four daies in the graue,
 he wept so ouer his sepulcher, that the sta-
 ders about, said one to another, See how he
 loued him. As it may be said of Christ: See
 how he loueth vs; so it should be said of
 vs, See how they loue one another. For
 Christ said to his disciples. Loue one ano-
 ther as I haue loued you; but it may be said Iohn. 13.
 of the vsurer; See how he hateth other and
 loueth himselfe. For when he saith, that he
 lendeth for compassion, he meaneth for com-
 passion of himselfe, that hee may gaine by
 his pittie. The vsurer loueth the bor-
 rower

rower, as the Iuy loues the Oke, to grow
 up by it: so the vsurer loueth the borrower
 to growe rich by him. The Iuie claspeth
 the Oke, like a louer, but it claspeth out all
 the iuice & sap, that the Oke cannot thriue
 after: So, the vsurer lendeth like a friend,
 but couenanteth like an enemye, for hee
 claspeth the borrower with such bandes,
 that euer after he diminisheth, as fast as
 the vsurer increaseth.

Understand
 that his ser-
 mon vpon
 the mount-
 -an exposi-
 -tion of the
 commande-
 -ments, or els
 the text will
 not seme to
 implice this.
 Luke. 19. 8

Christ expounding the commandement,
 which forbiddeth to steale, saith, Lend free-
 lie, sheweth that vsurie, because the len-
 deth not free lie, is a kind of theft, and the
 vsurers a kind of theeues, for els this ex-
 position were not right. Therefore, Zache-
 us, as though hee had stolne other mens
 goods, when hee began to repent, he re-
 stored them againe foure folde, euen as
 theeues are intoynded to restore foure folde
 for that which they haue stolne: So Za-
 cheus restored foure folde, as though hee
 had stolne. It seemeth that Zacheus was
 no great theefe, because hee restored foure
 folde, for al that he had gotten wrongfullie,
 for hee got but the fourth parte of his
 goods wrongfullie at the most, or els hee
 could not haue restored foure folde againe.

of some kind
 of theft.
 Exod. 22

But

But nowe, if some shoulde restore foure
 folde, for all that they haue gotten wrong-
 fullie, they shoulde restore more than they
 haue, because all which Usurers get, they
 get wrongfullie: for their occupation is a
 sinne, and therefore one saith, Because
 they cannot restore foure folde here, they
 shall suffer an hundred folde hereafter. A-
 maziah is forbidden to strengthen himselfe ^{2 Chron}
 with the Armies of Israell, onelie because
 Israell had offended God: If Amaziah
 might not ioyne the Armies of Israell
 with his Armies to strengthen him, darest
 thou ioyne the goodes of the poore with
 thy goodes to enrich thee? When God
 set Adam his worke: hee saide, In the ^{Gene. 3}
 sweate of thy browes shalt thou liue: not
 in the sweate of his browes, but in the
 sweate of thy browes, but the Usurer li-
 ueth in the sweate of his browes, and
 her browes: that is, by the paines and
 toiles, and labours of another, for hee re-
 keth noe paines himselfe, but onelie ex-
 pecteth the time, when his interest will
 come in, like the bellie which doeth no
 worke, and yet eateth all the meate. When
 God had finished his creation, he said un-
 to man, and vnto beastes, and vnto fishes,

Increase and multiplie, but he neuer saide
 vnto money, Increase and multiplie; be-
 cause it is a dead thing which hath no seed;
 and therfore is not fit to ingender. Ther-
 fore, he which saith to his money, Increase
 & multiplie, begetteth a monstrous birth,
 like Anah, which deuised a creature, which
 God had not created before. Christ saith to
 his disciples. If you loue but them which
 loue you, what are you better than the
 Publicanes, for they loue their brethren: so
 I may say, if you will lend to none but to
 them which will pay you vsurie for it, what
 are you better than the Iewes? for the Iewes
 wold lend for vsurie: and if you be no bet-
 ter than the Iewes, then you shall speed no
 better than they: for as Christ said, For ex-
 cept your righteousnes do exceed the righ-
 teousnes of the Pharises, your reward shall
 not exceed the reward of the Pharises: so,
 except your charitie doe exceed the charity
 of the Iewes, your reward shall not exceed
 the reward of the Iewes. All this doth shew
 that the vsurer is like Esau, of whom God
 said, Esau haue I hated. Now, in the 112.
 Psalme, you shall see, who is like Iacob, of
 whom God saith, Iacob haue I loued: For
 there David saith, A good man is merciful,
 and

and lendeth, and straight vpon it, hee setteth this crowne, He shall neuer be moued, but bee had in perpetuall remembrance. Mala. 3. As if hee should say, This is the good mans vsurie, this is his increase, euen a good name, and euermlasting toy. Again, in the 23. of Exodus, it is said, Lend vnto him which wanteth without vsurie, that the Lorde may blesse thee: As if hee should say, Let the Lord pay the encrease: feare not to bee loosers by dooing good: for God hath giuen his word to requite it himselfe. As he saith to them which were affraide to pay tithes, and offer sacrifice: Trie mee, if I will not poure downe a blessing vpon you: so he seemeth to say to them Deut. 32. which are afraid to lend: Trie me, if I will not poure downe a blessing vpon you. Whom will you trust, if you doe not truste your Creator, your father, your redeemer, your preseruer, and your Saviour.

Now you haue heard the unlawfulness of vsurie, you shal heare how many kinds there be of it. As other craftes are called Mysteries, so I may fittly call it the Mysterie of vsurie, for they haue deuised more sorts of vsurie, than there bee trickes at cards: I cannot reckon half, & I am afraid

to shew you all, least I should teach you to be Usurers, while I dissuade you from vsurie; yet I will bring forth some, and the same reasons which are alleadged against these, shall condemne all the rest.

1 Some will not take Usurie, but they will haue the vse of your pasture, or your land, or your orcharde, or your teame, or your kine, untill you paie the money againe, which in that time will grow to a greater gainie to the Usurer, & a greater losse to the borrower, than if he had paid more money than other Usurers are wont to take.

2 Some will not take vsurie, but they will take plate, & vessel, and tapistrey, & bedding, and other household stufte, to vse and wear, untill their money come home, which will lose more in the wearing, than the interest of the money would come to. This Usurie is forbidden in the 2. of Amos, where God complaineth, saying: They lie downe vpon the clothes which are laid to pledge: shewing, that we shoulde not lie downe vppon such clothes: that is, wee should not vse or weare the thing, which is laid to pledge.

3 Some will take no Usurie, but they will take a pawn, which is better than the money which they lend, & then they will coue-

nant

nant, that if hee bring not the money a-
gain by such a day, he forfeiteth his pawne:
which day the Vsurer knoweth, that the
poore man is not able to keepe, and so kee-
peth the pawne for his money, which is
woorth twise his money. This Vsurie is
forbidden in Leuit. 25. Where it is saide,
Thou shalt not take Vsurie, or vantage:
As if he should say, Thou shalt not take
the forfeiture: for then thou takest van-
tage, when thou takest more than thou
lendest.

Some wil not take vsurie, but they wil 4
buy some thing at a small price, & then co-
uenant with the borrower, that he buy the
same again of the same price at such a day,
which day the Vsurer knoweth, that the
borrower is not able to keepe, and so he
getteth for a little, that which the other
might haue solde for much more. This vs-
urie is condemned in 1. Thess. 4. where it
is said, Let no man defraud or circumuene
his brethren in anie thing.

Some wil not tak vsury, but they wil led 5
out their mony to occupiers, vpon conditiō
to be partakers in their gaires, but not in
their losses: so one takes al the paines, & ab-
deth al y^e v^eture, & the other which takes no
paines,

THE FIRST SERMON

paines, reapeth halfe the profit. This vsury is forbiddē in 2. Thes. 3. 10. where it is said, He which wil not work, let him not eat.

6 Some wil not take vsurie, but if he be a Labourer, or a Mason, or a Carpenter, which borroweth of him, he will couenant with him for so manie daies worke: he shal labour with him so manie dayes, or so manie weekes for no money, but the loane of money. This Vsurie is condemned in Luk. 10. 7. Where it is saide, The Labourer is worthie of his hire.

7 Some will not take vsurie, but if you haue not present money to pay for their wares, they wil set a high price of them for the forbearing of the time, and so they doe not only sell their wares, but they sell time to: that is, they do not sell their own, but they sell Gods owne. Therefore one saith of these, When he selleth the day, he selleth the nighte, and when hee selleth the night, he selleth rest: therefore, when hee would haue the light of heaven, and the rest of Paradise, it shall be saide vnto him, that he hath solde both alreadie. For hee solde light, when he solde the day, and he sold rest, when he sold the night: & therefore, now he cā haue neither light nor rest.

Here

Hereafter let not the Londoners say, that they giue time, but that they sell time.

There be other Vsurers, which will not lend themselves, but giue leaue to their wiues, and they play like hucksters, that is euery moneth a penny for a shilling, which is one hundreth for an other in the yeare.

But that I was informed of them since this sermon was preached, I had left out our capittall vsurers, which will not lend any money, because they dare not require so much gaine as they would haue, but if you woulde borrowe an hundreth pound, they will giue you wares worth threescore pound, and you shal answere them an hundred pound for it. These are the vsurers general, which lurk about the Citie like rats; and Wesels, and Fulmers, of whome may be said, the same which is said of the deuils, they seeke whome they may deuour.

There be other Cosins to vsurers, which are not counted vsurers, such as take money for that which they should giue freele: such as take as much for a counterfeit, as for the best: such as take a fee of a Client, & do him no pleasure, such as take money for Masses, and Dirges, and Trentals, and Pardons; and such like drugs, which doe no
more

more good then fire out of the Chimney;
This is a kinde of vsurie and deceit beside,
which one day they will cast away as Iu-
das did his thirtie pence.

lections
made by vsu

Now you haue heard the kindes of vsu-
rie, you shall hear the argumentes, which
are deuised for vsurie.

Sinne is neuer compleit vntill it be ex-
cused: this is the vantage which the Deuill
getteth by euery sinne, whensoever hee can
fasten any temptation vpon vs, wee giue
him a sinne for it, and an excuse to boote, as
Adam our Father did. First he sinned, and
then he excused: so first wee sinne, and then
we excuse: first, an Usurer, and then an ex-
cuser. Therefore euery vsurer will defend
vsurie with his tongue, though hee con-
demn it with his conscience: If the Image
makers of Ephesus, had not liued by Imas-
ges, they would haue spoken for Images
no more then the rest: for none stood for I-
mages, but the Image makers: so if the u-
surers did not liue by vsurie, they would
speake for vsurie no more then the rest: for
none stand for Usurie but Usurers.

It is an easie matter, if a man be dispo-
sed, to speake something for euerie vice: as
some defend the Steves; some defend trea-
son:

son; some defend nonresidencie; some defend swearing by my sayth: some defend bowling upon the Sabaoth: and some defend vsurie. But, will you plead for Baal? (saith Iud. 6. 31. that is, will you plead for sin which will plead against you? A sinne is a sinne, when it is defended: nay, a sin is two sins, when it is defended: For he which breketh one of the least commaundementes, (saith Christ) and teacheth others to do so, is the least in the kingdom of heuen. A squire of low degree, is a squire of no degree: so the least in the kingdome of heauen, is none of the kingdome of heauen. Who then is the least in the kingdome of heauen? not hee which breaketh the least of the commaundements, but hee which teacheth others to do so: that is, he which by defending and excusing, and minsing, and extenuating his sinne, encourageth others to sinne to.

To defend vsurie, they distinguish upon it, as they distinguish of lying: as they say, there is a pernicious lye, & an officious lye, & a merry lye, & a godly lye: so they say, there is the Marchants vsury, and the Strangers vsurie, and the Widdowes vsurie, and the Orphanes vsurie, and the poore mans vsurie, and the biting vsurie, and the cha-

charitable vsurie, and the necessarie vsurie.
 As God said, ye shall dye, and the woman
 said; peradventure yee shall die, and the ser-
 pent said, ye shall not die: so there be three
 opinions of vsurie: some say like god, thou
 shalt die, they think that vsurie is utter-
 lie unlawfull, because God hath utter-
 lie forbid it: some say like to the woman,
 peradventure thou shalt die, they doubt
 whether vsurie be utterlie unlawfull or no,
 because it is so much tollerated: some say
 like the Serpent, thou shalt not dye, They
 think that vsurie is lawfull, because it is
 gainfull: as Saul thought that the idolaters
 beasts should not be killed, because they
 were fat. But as hee was commaunded to
 kill the fat beasts, as well as the leane, so
 we are commanded to kil fat sinnes, as wel
 as leane sinnes; gainfull sinnes, as well as
 prodigall sinnes.

1 They which plead for vsury, object these
 argumentes. First they say, God doth al-
 lowe some kinde of vsurie, for in Deut. 23.
 it is said, of a straunger thou maiest take v-
 surie. I perceiue no scripture speaketh for
 vsurers. Of a stranger (saith God) thou
 maiest take Vsurie: but thou takest vsurie of
 thy brother, therefore this condemneth thee;
 because

Gen. 2.

three opini-
ons of vsurie

Gen. 3.

Sam. 15.9.

Objections
for Vsurie

because thou vñest thy brother like a stranger. here stranger, doth signifie the Iewes enemies, whome they were commanded to destroy: therefore, marke howe much this maketh against vsurie, which they obiect for vsurie. God doth not licēse the Iewes to take vsury of any, but their enemies, whome they might kill: They might not be vsurers vnto any, but to them of whome they might be destroyers, whome they might slay, of them onelie they might take vsurie: shewing that vsurie is a kind of punishment, and such a kinde of punishment, as if wee are to kill a man, it were a very fit punishment for him, and therefore the Iewes might take vsurie of none, but them whome they might kill. I hope vsurers will alledge this scripture no more.

Secondly, they say that they lend for compassion, and so make vsurie a worke of charitie. This were charitie, not to be partakers in our gaines, but to be partakers in our losses: but vsurers will be partakers in our gaines, but not in our losses; nay, though we lose, yet they will gaine: is this charitie? it is vsurers charitie.

Thiridly, they say, if he gaine, & I gaine too, is not this well? may he not consider
my

my friendship, and be thankful: yes, he may be thankfull, but no man is bounde to be thankfull, but when hee hath receiued a good turne, then he is tried whether he will be thankful or no: and if he requite thy curtesie, then he is thankfull, but if thou binde him to requite it, then thou art couetous.

4 Fourthlie they say, Usurie is necessarie for Orphans, and Widdowes, and Strangers, which haue no other way to get their liuing, and therefore some vsurie must be tolerated. If vsurie be necessary for vs. how did the Iewes without it? Did God thinke it good for the state of their common weale to be without vsurers? and is it good for the state of our common weale to haue Vsurers? this is wisdom against God.

5 Firstly, they say: If I may not gaine by the money which I lend, I will lend noe more, but keep my money to my selfe: nay, that is as bad to keepe thy money from them which neede, as to lend thy money for vsurie. For christ saith, from him which borroweth, turn not away thy face. Therefore thou art bounde to lend. As he hath a curse in Prou. 11. which keepeth his corn, when he should sell it to them which hunger, so hee hath a curse in Ezech. 18. which
keeps

herpeth his money, when he should lend it
to them which want.

Sixtie, they say, because vsurie comes of
biring, the biring vsurie is only forbidden,
and none but the biring vsurie: why then
all vsurie is forbidden, for all vsurie com-
meth of biring: so the wise God hath giuen
it a name to condemne it.

Laslie, they alledge, the Lawe of the
land for it, and say, the Queenes statute
dooth allow vs, to take vpon vsurie ten
in the hundred. These are like the Iewes,
which saide, Wee haue a Lawe, and by
our Lawe hee shall dye: when they coulde
not say, by Gods Law hee shall die, then
they saide, by our Lawe hee shall dye: So
when they cannot say, by Gods lawe wee
take vsurie, they say, by mans lawe wee
may take vsurie, this is the poorest defence
of all the rest, for if Gods Lawe forbidde
thee, can any Lawe of man excuse thee? As
it wold not serue Adam to say, the woman
bad me, so it will not serue the vsurer to
say, the law doth license me. But he cannot
say, the lawe dooth license me: for though
peradventure our lawe do tollerate more
then should be tolerated, yet I wold haue
you know, that our lawe doth not allowe
ten

tenne in the hundzeth, no: fīue in the hundzeth, no: one in the hundzeth, no: any vsurie at al: but there is a restraint in our law, that no vsurer take aboue ten in the hundzeth, it doth not allow ten in the hundzeth, but punisheth that tyzant which exacteth aboue ten in the hundzeth. It is much like that toleration which we read of diuorces. For the hardnes of mens heartes, Christ saith, that Moses did suffer the man & wife to parte a sūder: So for the hardnes of mens heartes, our Moses, our Prince is faine to suffer as it were, a kinde of vsurie, because othertwise no men would lend.

These are the best excuses which our vsurers haue, to plead for themselves, against they come befoze the tribunall of God: and if their reasons will not stand befoze men, no: their owne conscience, howe will they stand befoze the Lord? And yet hee which speaketh to these, maketh himselfe a mock, Christ preached many sermons, and was neuer scorned at any, but when he preached against couetousnes, then it is said, that he was mocked: shewing, that these kinde of men are most incorrigible, and wedded to their sinne, til death make them part. Yet for their greater condemnation, wee are
com,

at. 19. 7

Mat. 23. 14

commanded to speake to them which will not heare: of which number, is euery reader of this Sermon, if he be a vsurer after. Ezech.

Now you long to heare what the Vsurer is like. To what shal I liken this generation? They are like a Butlers boy: for as al the counters at last, come to the Butler, so all the money at last, commeth to the Vsurer, ten after ten, & ten after ten, and ten to ten, til at last, he receiue, not onlie ten for an hundred, but an hundred for ten. This is the onelie difference, that the Butler can receiue no more then he deliuered, but the Vsurer receiueth more then he deliuereth. They are like a moath; euen as a moath eateth a hole in cloth, so vsury eateth a hole in siluer: If you haue a peece of siluer, which is as much as an hundred pounds, in one yeare vsurie will eat a hole in it, as big as ten pounds; in two yeares, she wil eat a hole as big as twentie pounds: in three yeares, she wil eat a hole, as big as thirtie pounds. Nay, now they say, he is but a bad husband which cannot eate a hole as big as fiftie pounds in a year; that is, which cannot gain halfe in halfe: howe many holes haue these moths eaten in poore mens garmets; They are like nonresidents; that is, such bad mē-

bers, that no man spebeth for the but themselves. As no man standeth for nonresidence, but hee which is a Nonresident, or hee which would be a Nonresident: so no man standeth for vsurie, but he which is an vsurer, or he which would be an vsurer. They are like Iezabel, which said, Let me alone, I haue a way. If ther be no way to liue (saith the fals steward) I know what to do, I wil deceiue: so, if there be no way to liue (saith y^e vsurer) I know what to do, I wil oppresse: If I cannot liue by buying, nor by selling, nor by flattering, nor by labouring, I will liue by oppressioⁿ. But as one in his comment speaks to the falsse Steward, Thou saiest I know what to doe, but dost y^e know what thou shalt suffer? So I say to vsurers, you say you know what to do; but do you know what you shal suffer? Indeed, hee knoweth not what to do, which knoweth not to do wel: and therefore christ said of his persecutors, that they knew not what they did. Here I wil end the first daies examination.

Now I may conclude with Paul, I haue not spoken, but the Lord: and therefore, as the Lord said vnto Saul, that he persecuted him: so they which resist this doctrine doe contemne him and not me.

THE

THE EXAMINATION OF VSVRIE.

The second Sermon.



I remaineth, that wee
speake of the Vsurers pu-
nishment: Then, what
may be thought of them
which doe not take Vsus-
rie, but giue Vsurie. Vast-
lie, what they should doe,

which haue got their riches by vsurie.

To begin with the punishment; not on-
ly Gods lawe, but euen the Canon lawe,
doth so condemne vsurie, that first it doth
excommunicate him from the Church, as
though he had no communio with sainets.

*The puni-
mentes of
Vsurers.*

Secondly, it doth detaine him from the 2
sacraments, as though he had no commu-
nion with Christ.

Thirde lie, it doth depriue him of his Se-
pulcher, and will not suffer him to be bu-
ried, as though hee were not worthy to lye
in the earth, but to lie in hell.

THE SECOND SERMON

Lastly, it maketh his will to be no will, as though his goods were not his owne: for nothing is ours, but that which wee haue rightlie got: and therfore we say, It is mine by right, as though it were not ours, vlesse it be ours by right. This is the iudgement of mans law.

Nowe you shall heare the iudgment of Gods lawe. A vsurer doth receiue two incomes; one of the borrower, and an other of the reuenger; of the borrower hee looks for gaine; but of the reuenger he looks for punishment: therfore, al the scripture prophesieth euil vnto him, as Michaiah did to Achab, Salomon saith, he which increaseth his riches by vsurie, gathereth for the that wil be merciful to the poore. As if he shuld say, when he hath loden himself like a cart, he shal be vnladen like a cart againe, & they shall inherit his money, for whome hee did neuer gather it. For he which is vnmerciful to y^e poore, meneth not to gather for the which wil be merciful to the poore: but Salomō saith, y^e they shal be his heires, which wil be merciful, as he was vnmerciful.

Nowe marke whether this prophesie of Salomon be true, I know not howe manie in this Citie do increase by vsurie: but this
pro

prophesie seemeth to be verriſied of many:
 For it is noted, that the riches and landes
 of Aldermen, and Merchants, and other
 in London, do not laſt ſo long, nor indure
 ſo well, as the riches and lands of others
 in the countrie, and that their childzen doe
 not prooue ſo well as others, nor come to
 that place in the common weale, which for
 their welth, their parents looked that they
 ſhould come to. I can giue no reaſon for it,
 but the reſon of Salomon, He which incre-
 ſeth by uſurie, gathereth for them which
 will be mercifull to the poore. That is,
 their riches ſhall goe from their heires to
 Gods heires, according to that, The riches
 of the ſinner is laide vp for the righteous:
 that is, y^e righteous ſhall enjoy that which
 the wicked gathereth. All riches are un-
 certaine, but the riches which are euil got-
 ten, are moſt uncertaine. They may be cal-
 led moueable goods, for they are verrie
 moueable, like the clouds which neuer reſt
 till they fall as they climed. God ſaith, that
 hee will ſmite the Uſurer with his fiſt, not
 with the palme of his hand, but with his
 fiſt; which giueth a greater blow. As his
 hands were ſhut againſt the poore; ſo gods
 handes ſhall be ſhut againſt him, that his

pro. 13.

Ezek. 18

punishment may be like his sin. But if you will heare their finall sentence, David saith here, That they shall not dwell in Gods temple, nor rest in his holy mountaine. The we wil seek no more punishments, for this punishment is all punishments. If they shall not come to heauen, whose then shall those riches be? Nay, whose then shall þe honour be when that day commeth? If he shall not rest in heuen, then he shall rest in hel where no rest is. Then saith one, the vsurer shall crie vnto his childzen. Cursed be you my childzē, because you were the cause of these torments, for lest you shuld be pooze, I was an vsurer, & robbed other, to leaue riches vnto you. To whome, the childzen shall reply againe; nay, Cursed be you Father, for you were the cause of our torments: for if you had not left vs other mens goods, wee had not kept other mens goods. Thus when they are cursed of God, they shall curse one another, curse the Lord for condemning them, curse their sinnes for accusing the, curse their parents for begetting them, and curse themselves, because they cannot help themselves, as they which are blessed do nothing but blesse, so they which are cursed, doe nothing but curse. This is
the

the second vsurie, which the vsurer shall receiue of God, after hee hath receiued vsurie of men: then the name of vsurie shall be fulfilled, as it signifieth biting, so when it hath bitten other, it shall bite the vsurer too, and neuer rest biting; then they shall wish that they could restore againe, as Zacheus did, & shall not restore, because their money is gone: Therfore if Christ be come to your heartes, as hee came to Zacheus house, restore now as Zacheus did, and escape this iudgement. This is the end of the vsurer and his money, if they stay together till death, yet at last there shalbe a deuision. The Deuill shall take his soule, the earth shall take his bodie, the straungers shall take his goods, and the mourners shall reioyce vnder their blackes, and say, wickednes is come to the graue.

Luk. 19.

Note.

Therefore, if thou wouldest not be counted an vsurer then, refraine to be an vsurer now, for they which are vsurers now, shall be counted vsurers then. Thus you haue heard the vsurers payment.

Nowe if you will knowe, whether it be vnlawfull to giue vsurie, as it is vnlawfull to take vsurie, I wish that you could resolve your selues, that I might not speake of it: Whether
be vnlaw
to giue
it

for I haue heard some preachers say, that there be some trutthes which they woulde be loth to preach, & so ther be some trutthes which I woulde be loth to preach, because many heare by halues, and some for malice or ignorance, will take thinges otherwise then they are spoken, yet because I haue promised, I will speake some-thing of it.

Well then, may we neither take vsurie, 15. 10. nor giue vsurie? I know that Ieremie saith, I haue not lent vpon vsurie to others, neither haue others lent vpon vsurie to mee: as though both were unlawfull, not onely to take vsurie, but to giue vsury. But ther- bied.
were. by Ieremie doth signifie, that hee was no medler in the world, whereby they should enuie him like other men, and therefore hee cleareth him selfe, cheisly from Vsurie, because Vsurers were most enuied. And so shew that he was not an vsurer, he saith that hee was not a borrower, which is more lawfull then to be an Vsurer, like a man which saith, I do neither hate him nor knowe him: Why? it was lawfull to know him, but to proue that he did not hate him, hee saith he doth not knowe him. So Ieremie, to proue that hee had not lent vpon
Vsurie,

Usurie, doth say, that hee neuer borrowed
 vpon vsurie, which manie wil doe, that wil
 not lend. The best Expositours giue this
 sence of it. I knowe beside; that Christ did
 cast forth the buyers out of the Temple,
 as well as the sellers, but that was not for
 buying, but for buying in the Temple,
 where they should not buy, but pray: or els
 it was as lawfull to buy anie thing, as it is
 lawfull to vse it.

2. Obiect.

Answer.

I know beside, that it is a common say-
 ing, if there were no buyers, there woulde
 be no sellers, if there were no bribe-giuers,
 there would be no bribe-takers. But in
 this case it may be rather said, if there wer
 no takers, there would be no giuers, for the
 giuer doth not make the receiuer to take,
 but the receiuer doeth make the giuer, to
 to giue, because he wil not lend, vnesse the
 other will giue him for the loane: therefore
 as we say, the receiuer makes the theefe: so
 I may say, the receiuer of vsurie, makes the
 giuer of vsurie. Therfore, I would be loth
 to compare them which are constrained to
 borrowe vpon Usurie, vnto them which
 did buy in the Temple, and were not con-
 strained, more than they which sold in the
 Temple. Much lesse may I compare them
 which

3. Obiect.

Answer.

which giue vsurie vnto them which take vsurie: for there is as great ods betweene them, as there is betweene giuing and taking, or between couetousnesse and necessitie, for the one is couetousnesse, and the other necessitie. Hee which lendeth for vsurie, lendeth for couetousnesse, but he which borroweth vpon vsurie, borroweth for necessitie.

Now, for necessitie, God hath allowed manie things: as for necessitie, it was lawfull for Adams sons to marie with Adams daughters, because there were no other women. For necessitie, it was lawfull for *Sam. 21. 6.* David to eat the shew-bread, because hee had no other foode. For necessitie it was *Luke 13. 10.* lawfull to worke, and heale, and fight vpon the Sabbath, which was not lawfull but for necessitie. Therefore, for necessitie, why may not a man pay more than he borrowed, seeing no Scripture doth forbid vs to pay more thā we borrowed, but to require more than we lend. Some do thinke, that as God did vse the ambition of Absalon, and the malice of Pharao, and the treacherie of Iudas vnto good: so men may vse the couetousnes of vsurers vnto good: that is, to help at a neede, when a man is like to be

he undone, and his children cast away, and
 his lease forfeited, and many inconueni-
 ces beside like to ensue, which you knowe
 better than I, vlesse he haue present mo-
 ney at some time to preuent a mischief. For
 example hereof, I may alledge how Iacob
 did vse the sin of Laban; Laban did euill in
 swearing by Idols, but Iacob did not euill,
 in receiuing such an oth of him, though it
 was an unlawful oth. So, though the usu-
 rer do euill in taking vsury, yet a man doth
 not euill in giuing vsury: Beside, I may al-
 ledge the exāple of Abraham & Abimelech:
 Abrahā made a couenant with Abimelech;
 to confirm this couenat, Abraham sware &
 Abimelech sware, Abraham sware by the
 true god, but Abimelech sware by his fals
 gods, & yet Abraham did receiue this oath,
 and sinned not. So, if her Maiestie and the
 Turke should make a couenant, the Turke
 would not swear as the Queene would
 swear: for, the Queene would swear by
 the Worde, but the Turke would swear by
 Mahomet: If it be lawfull then, to receiue
 such an oth, though it be an unlawful oth,
 why may it not be lawfull for mee to giue
 more than I borrowed, though it bee
 unlawfull for the vsurer to take more
 than

Gen. 31. 5

Gen. 21. 31

then he lended: Beside, a Prince may not pardon a wilfull Murtherer, yet I thinke that no man will say in haste, that he which hath committed murther, may not take a pardon. As this unlawfull giuing, doeth not make the taking unlawful; so the other unlawfull taking, doeth not make the giuing unlawfull. Beside, it is lawfull to suffer iniurie, though it be unlawfull to offer iniurie: it is lawfull to suffer iniurie, as

Mat. 17. 17.

Christ paid tribute, which was iniurie: but it is not lawfull to offer iniurie, because there are sixe commandements against it.

Now, to take vsurie, is as it were, to offer iniurie: but to giue vsurie, is as it were, to suffer iniurie: therefore, though I may not take more than I borrowed, yet I may giue more than I borrowed.

Moreover, I may compare giuing of vsurie, to swearing; if a man sweare without cause, he sinneth, but if he sweare as the word teacheth him to sweare, he sinneth not: So, if a man borrowe vpon vsurie, & borrow without cause, he sinneth, because he feedeth the vsurer: but els, as a man may sweare in some case, so in some case a man may borrow vpon vsurie; that is, in case of necessitie, when a man must needes borrow

horrore, and can borrowe of none but vsurers.

Vallie, I may alledge, that vsurie and vsurers, are neuer read in the scripture, but they signifie him that takes vsurie, not him which giues vsurie: and therfore, the Scripture seemeth to forbid taking, but not giuing.

Manie reasons more are alledged, which I cannot refute, and therfore I will not contradict them: yet I mean not to decide the question, because I will not be mistaken, but if some shoulde come vnto me in that necessitie, and extremitie which I can imagine, and aske, May I borrow money of these vsurers, to saue my life or my credite, or my liuing, seeing no man wil lend me freely? I would answer him, as the Prophete answered Naaman, neither doe, nor doe not, but goe in peace. I wil not forbid thee, nor I will not condemne thee, but if thy conscience condemne thee not, I thinke thy sinne one of the least sinnes: and as Naaman prayed, Lord, be mercifull vnto me in this: So I think the Lord will be mercifull vnto thee in this: but if thy conscience go against it, then do it not, for it is sinne to thee, though it be free for another,

des

com. 14. 13. because whatsoever is not done of faith, is sinne. I charge you in the feare of God, that you do not mistake that which is said, for I know no learned Preacher, nor learned writer of other minde. Yet, least you should mistake the matter; as I distinguished of lenders, so I will distinguish of borrowers

lenders kinds
borrowers

If some do borrow vpon vsurie, it doth not follow, that all may borrow vpon vsurie, because all haue not the like cause: therefore, doe not say, that I teach you to borrow vpon vsurie; for I thinke that the most in this Citie which borrow vpon vsurie, should not borrow as they doe, because they rather maintaine vsurie, than supplie their necessitie. Some, I knowe, borrowe for meere necessitie; if anie may be allowed, those are they: but there is a kind of borrowers in this citie, which feed vsurers, as the bellowes kindle y^e fire: for they haue no need to borrow, but because they would be rich, and richer, and richest of all: therefore they wil imploy all the money which they can borrowe, thinking to get more by the vse of it, than the vsurie of it doth com to: This maketh the sell their wares so deare, because they must not only gaine the price, but the interest beside, and more

more than the interest to, or els they gaine nothing. These borrowers are in another predicament, than those which borrow for necessitie, and therefore, if they be not olde ynough to answere for themselves, I am too young to answere for them.

There are other borrowers, as I haue heard, which for some s:crete cause, would seeme barer and needier than they are, eyther because they woulde not bee charged deeplie with subsidies: or els, because they would compound with their their Creditors for a litle: therefore, they will haue alwaies something for vsury, that their Creditors may thinke them bare of money, or that other may pittie them in their charges. These are like those foxes which haue wealth ynough to pay their debts, & yet lie in prison, because they would defraud their creditors. I doubt not but there be more sorts thā I know; I cannot hunt curry corner, because I want experience: but this is my conclusion, I would haue no man pay interest vnto vsurers but for necessitie, euen as a trauciler giueth his purse to a theefe, because he cannot choole. Thus you haue heard what I can say of them which take vsurie; and them which giue vsurie.

Note.

Roto

What Vfur-
ers shoulde
doe with
their gaines

Sam. 12. 3.

Luke. 19. 8

Mat. 6. 18.

Mat. 23.

Now you would vnderstand the last ques-
tion. If you haue bene Vsurers alreadie,
what you shoulde doe with that money,
which you haue gained by Vsurie? Surely
euen a Zacheus did, restore it again. If you
cannot say, as Samuel said, Whose goods
haue I taken? then you must say, as Zache-
us saide, Whose goods haue I kept? The
best thing is, to doe no man wrong: but
the next to that is, to make him amends.
This God signifieth, when he saith, Put a-
way the execrable thing from you, that is,
let no unlawfull thing stay in your hands,
like the wedge of Acham, which he had
got by sinne. The same law serueth, for all
which is got wrongfully, which was insti-
tuted against theues, Restore it again. The
reason of this law is, because the sinne is
not remitted, untill the debt be restored: for
as humilitie is the repentance of pride,
and abstinence is the repentance of surfet,
and almes is the repentance of couetous-
nesse, and forgiveness, is the repentance of
malice: so, restitution is the repentance of
Vsurie: as he which is not humble, doth
not repent his pride: hee which doth not
abstaine, doth not repent his gluttonie, hee
which doth not forgive, doeth not repent

his malice, so hee which dooth not restore,
 doth not repent his vsurie. For how can he
 be said to repent for his vsurie, which liues
 eth by vsurie still. Therfore Daniel saith to
 Nabuchadnetzar, breake off thy sinnes by
 righteousness: shewing, that nothing but
 righteousness can breake vnrightheousnes.
 As diseases are healed by the contrarie, so
 pride is healed by humilitie, gluttonie by
 abstinence, malice by forgiveness, couetous-
 nes by almes, & vsurie by restoring. This
 Paul calleth, the reuenge of a christian, whē
 he takes reuenge vpon his sins, & punish-
 eth his lustes, so that he maketh them doe
 contrarie to that which they would doe.
 Therefore you must restore that which you
 haue got by vsurie, or else you doe not re-
 pent of your vsurie. As a Camel, when hee
 comes home, casteth of his burthen at the
 doore, that he may enter into his stable, so
 they which are laden wth other mens goods;
 when they goe to heauen, must leaue theire
 burthē where they had it, least they be too
 grosse to get in at the narrow gate. But as
 the disciples of Christ said, This is a harde
 speech, so to thē which haue got most, that
 they haue by vnlawfull meanes, this is a
 hard speech to bid them restore it againe:

Dan. 4. 24

1. Cor. 7. 1

John. 6. 60

there

there be two greates rubbes in the way.

obedi First, the losse which they shall sustaine, if they restore againe all which they haue got vnjustlie. Then the difficultie to restore it againe to the right parties. If you ask me, as Amaziah asked the prophet. How shall we do for these hundreth talents: how shall I liue when al is gone, y^e I haue got wrongfullie: I can say no more then y^e prophet said to him, The Lord is able to giue thee more then this. Zacheus did not feare how he should liue, but Zacheus did fear to offend: so thou shouldest not feare to restore other mens goods, but thou shouldest fear to keep other mens goods: and as Zacheus liued when he had restored, so thou shalt liue whē thou hast restored. He which saith, *Mal. 3. 10* Trie me if I wil not poure down a blessing, trie him, whether he will not poure downe a blessing, for he hath promised to blesse the lender as well as the Sacrificer. He which is the Lord of al, can giue thee more then y^e needest: but if you cannot restore to the owner, nor to his heires, then giue it to the poore, for they are the next heires, and repent that thou hast kept it so long: but in no wise thou maist keepe it to thy selfe, because it is none of thine.

When

When Hezekiah was like to die, Esay said to him, Set thy things in order before thou die. That which he aduised him, hee aduisseth all; set your things in order before you die. What is this, to set things in order, but to restore to euery one his owne? When thou bequeathest thy bodye to the earth, then thy body is set in order: when thou bequeathest thy soule to God, then thy soule is set in order: when thou bequeathest thy goods to the owners, then thy goodes are set in order: therefore, if thou die with other mens goodes in thy hande, then thou diest before thou hast set things in order, and then thou diest in thy sinnes, and then no promise in all the Scripture appertaineth vnto thee, because nothing is promised vnto sinners, but vnto penitent sinners. Therefore, that you may not die in your sinnes, it is necessarie to make restitution before you die, or els you dye in your sinne, and are crossed out of all the ioyes of heauen. Wherefore, as Abner said to Ioab, Knowest thou not, that it wil be bitternes in the latter end? Soe remember whether this course will be sweet or bitter in the end. If they be condemned which giue not their owne goodes

Esay. 4

2 Sam.

to them which neede, like the riche glutton, how can they be saued which drawe other mens goods from them, that haue moze neede of theirs?

Thus you haue heard the definition of vsurie, and the deriuation of it, and the vnlawfulness of it, and the kinds of it, and the punishment of it, and the arguments which are alledged for it, & what may be thought of them, which do not take vsurie, but giue vsurie, and what they shuld do which haue got their liuing by vsurie.

Now, seeing you may not be vsurers to men, let euery man hereafter be an vsurer to God, which promiseth; if thou leaue Father, or mother, or wife, or childre, or house, or land for him, not tenne in the hundreth, but an hundreth for ten; nay, an hundreth for one, and in the world to come, life euerslasting: that is, a thousand for one. That we may receiue this vsurie, let vs pray that the words which we haue heard out of this Psalme, may dwell with us, til wee dwell in heauen.

FINIS.



THE CHRISTIANS SACRIFICE.

My sonne giue me thy hart.

pro. 23



To binde all the lessons to-
gether, which ye haue lern-
ed since I came, this sen-
tence came to my minde,
My Sonne giue me thy heart,
which is the summe of all
that yee haue heard, and

Iob. 32.

Luk. 2. 4.

psal. 119.

dan. 7. 8.

shewes in what chest, you should lay vpp
these treasures in your heart, and then giue
that hart vnto God, & he will keepe al safe.

A supplication is come, as it were from
God to man, that man would send God
his heart, penned by Salomon vnder the
name of wisdom, & directed to her sonnes,
Wisdom intreateth her sonnes, that they
would giue her their hearts; this wisdom
is God, we by adoption are his sons; & our
hart is that which christ calls spirit & truth,
without hypocrisie: *Giue me that heart,*
saith God. *Hee which giues any thing*

pro. 23

Rom. 8.

Gal. 2.

Iohn. 4.

to another, considers before what he loues,
and giues that hee thinks will be accepted,
that he may be loued for his gift: therefore
Dauid, as though he were at a stand, and
sorrowed that he could not doe enough for

God, breaks forth to himselfe, What
shall I giue vnto the Lord, for all that hee
hath giuen me? The Worde hearing, as it
were, the sighes of his seruants, which care
and study what they may do to please him;
comes in their suspence, and like a friende
which desires nothing but good will, auun-
swers from heauen, *My sonne, giue me thy*
heart. Under which sute, he taxeth them be-
side which are suiters alwaies to him, and
look still to receiue like the Publicans, but
neuer cast in their mindes, what they shold
giue: therefore their tribute is sette downe
by equall measure vnder the Kings scale,
euery mā must homage his hart. He which
alwaies gaue, now craues; and hee which
craued alwaies, now giues: Christ standes
at the doore like a poore man, and askes
not bread nor clothes, nor lodging, which
wee shoulde giue to his membees, but our
heart, that is, euen the continent of all,
and gouernour of Mans house, which
sittes on the benche like the Iudge, to giue
the

the charge, and teach the tongue to speak, the hand to worke, the foote to walke, the eare to attend, the eye to obserue, the mind to chuse, and the flesh to obey. That wee must present to God like a burnt sacrifice, Leu. 1. & 13. wherein al is offered together, a wise tongue, a diligent hand, a warie foote, a watchfull eye, an attentiu care, an humble minde, an obedient flesh, put all together, and it is but the heart; *My Sonne*, (saith God) *giue me thy heart*. There thou art the giuer, God the petitioner, thy hearte the gift, which hee claimeth by the name of a *Sonne*: shoulde **G O D** be a suppliant vnto thee and me, but that our vnthankfulnes condemnes vs, that for al the things which he hath giuen vs, we neuer considered yet, what we should giue vnto him befoze hee asketh: hee is faine to put in his petition like a suter, & say, *Giue me thy heart*. Marke what God hath chosen for himselfe; not that which any other shall loose by, like the deimaundes of them which care for none but themselves; but that which being giuen to God, mooues vs to giue vnto euery man his due; as Zachheus when hee gane his heart to Christ, parted his goods to the poore, and resto-

red to all, that which hee had gotten by wrong.

12. 31. Once God required offerings and sa-
crifices, which men wer unwilling to giue,
because it was a deere seruice of God: but
now he saith, that the heart is moze then al
burnt offerings and sacrifices. Iacob loued
12. 33. Ioseph moze then all his bꝛethꝛen, so God
loueth the hart moze then all her fellowes:
this myte God will haue for al his bene-
fits, which wee may best affoord him; thy
almes to the poore, thy counsel to the sim-
ple, thy inheritance to thy childꝛen, thy tri-
bute to Caesar, but thy heart to God: hee
4. 24. which is a spirit requires the spirite, and
delights to dwell in the hearts of men. Here
God plants himselfe as in a Castle, which
is alwaies besieged with the world, & flesh,
and the Deuill. If the enemy get a thought,
or a word, or a work, yet he hath but rased
the Wall, but if hee take the heart, then
the fortresse is lost. From that time, all our
thoughtes, words, and workes, are captiue
vnto him: he bids them go, and they goe,
doe, and they doe it.

12. 33. That man is like Esau, which had an in-
heritance, which had a hart, but now he hath
not possession of his owne: therefore, giue
God

God thy heart, that he may keepe it, not a peece of thy heart, not a roome in thy hart, but thy heart. The heart deuided, dieth: God is not like the Mother, which would haue the child deuided, but like the natural Mother, which said, rather than it shoulde be deuided, let her take all. Let the Deuill haue all, if he which gaue it be not woozthy of it: God hath no copl-mate, therefore he will haue no parting of stakes, but all or none; and therefore he which askes here thy heart, in the 6. of Deut. and the 5. askes all thy heart; all thy soule, all thy strength, this hee requirerh all, least wee should keep a thought behind: yet it is thy heart: that is, a vaine heart, a barren hart, a sinfull heart, untill thou giue it vnto God, and then it is the Spoule of Christ, the Temple of the holie Ghost, and the Image of God, so changed and formed, and refined, that God calls it a new heart. Ezechiel. 39. 26.

Some haue a double heart, as it is in the 12. Psal. but God acknowledgeth but one heart: saying, *Giue me thy heart*, not giue me thy hearts: declaring, that a single heart is pleasing vnto him, and that they which haue a double heart, a heart and a heart, haue

1. King.

Psa. 47. 1.

Eccle. 10.

1. Cor. 3. 1.

1. Cor. 6.

Eze. 36.

Psal. 13. 3.

haue neuer a good heart.

God doeth not require the heart, as though he required no more but the heart, like the Pope, which saith, Giue me thy heart, and it suffiseth. To maintaine his papists pendant and crouchant, which liue among Christians; he requireth nothing of such but their heart: they may worshipspe God with their lips, and dissemble their religion, and forswear their opinion, and come to sermons, & subscribe to other lawes and seeme Protestants, as the Deuil licen-
 reth witches to seeme Christians, so they giue him their heart, hee dispenserth with them to dissemble, and giue the rest as they list: but God requireth the heart, because we should not dissemble: for in Roman. 12. he commandeth the body to: Offer vp your bodies, which you cannot doe, unlesse we giue heart, and hand, and tongue, and eyes, and eares, and all, for the bodie is all, but the heart is chief in request, because if there be any goodnes, it lies in the heart, and because he which giues the heart, giues all:
 for out of the aboundance of the heart, the mouth speaketh, the hande worketh, the eye looketh, the eare listeneth, the foot walketh to good or euill: Therefore, there

Rom. 12.1

Luk. 6.45

Ind. 9

is such strife for the heart, as there was
 for Moses bodie: Giue it me, saith the
 Lord: Giue it me, saith the tempter: Giue
 it me, saith the Pope: giue it me, saith ri-
 ches: giue it me, saith pleasure: as though
 thou must needs giue it: Nowe, here is
 thy choise, whether thou wilt giue it to
 God, or the Deuill; Gods heart, or the
 Devils heart, whose wilt thou bee? Man
 hangs in a ballaunce like a young Vir-
 gine which hath manie suiters: some thee
 fancieth for Parentage, some for perso-
 nage, some for friendes, some for wealth,
 some for witte, some for vertue, and after
 all, chooseth the worst of all: So, the heart
 hath so manie suiters besides God, that
 sometime she marieth with one, sometime
 with another: the worlde keepes her, the
 flesh keepes her, the Deuill keepes her,
 which haue no more interest in her, than
 Herod to his Sister, but seeke to spoile
 her, like them which marie for riches, are
 glad when one dies, that another may
 come. These suiters are like Absalom,
 which did not seeke the heartes of the peo-
 ple like David, but stole them with flatter-
 ie and lies: but God woulde haue thee;
 giue thy heart.

Mat. 7

1 Sam.

THE CHRISTIANS

As a man considers what he doth when he giues, so God licenseth vs to consider of that which we doe for him, whether hee deserues it, whether we owe it, whether he can requite it, least it shoulde come against our will: therefore, *giue me*, saith God: as though he woulde not straine vpon vs, or take from vs, but if thou wilt giue him *thy heart*, then he accepts it; it must come freely like a gift, as his blessing comes to vs, and then his demand is graunted.

There is no respect of time, how long thou maist stay it, how long hee will keep it, but *giue it*, is the present time, as though hee would haue it out of hand, while he askes, before ye goe out of the Church: for what can we aske of him, while wee denie him but one thing which he asks of vs; therefore consider who is a suiter to you. Now, I am a collector for God, to gather harts: eyther you must grant him, or denie him: thinke who shal loose by it, if thou wilt not paie thy Land-lord his rent. How manie subiects would reioice, if they had anie thing to giue to their Prince, and pray her to accept it, and be glad if shee would take it, that they might but say, I haue giuen a present to the Queene. So Marie reioyced
that

that she had a litle oyle to sprinkle vppon
 Christ, that she would take no money for
 it: yea, the widdow of Zarephtha was so iou- M^r. 14. 3.
 ful, that shee had a litle soode for the Pro- 1. K^g. 17. 1.
 phete, that she spared it from her children
 & her self, to serue him first: so, they which
 loue the Lord, like his Disciples, which left
 all to follow him, had rather that he shuld Luke. 9. 11
 haue their riches, their honors, their harts,
 and their liues, than they themselves.

Why is David called a man after Gods
 owne heart; but because, when God said,
 Give me thy heart, his spirite answered like 1. Sam. 13. 14
 an Echo; I giue thee my heart? Is God
 so desirous of my heart? What good can
 my heart doe to God? It is not worthy to
 come vnder his roof, I would I had a bet-
 ter gift to giue vnto my Lord: So my hart
 to thy Maker; the Bridgroom hath sent
 for thee, put on thy wedding garment, for
 the King himselte will marie thee. Who is
 not sorrie now, that hee did not giue his
 heart befoze? Is hee not woorthie to die,
 which will take his heart from him that
 made it, from him which redeemed it, frō
 him which preserues it, from him which
 will glorifie it, to giue it vnto him which
 will infect it, torment it, and condemne it?
 Will

Will a seruant reach the cup to a stranger, when his Maister calls for it? Or will a man sell his coat, if he haue no mde? What hast thou reserued for God, when thou hast giuen Sathan thy heart? Christ hath promised to come and dwell with thee, wher shal he stay, where shall he dine, if the chamber be taken vp, and thy heart let forth to another? Thou art but a tenant, and yet thou takest his house ouer his head, and placest in it whome thou wilt, as if thou were Land-lord.

Canst thou possesse another mans goods, but he will molest thee, and trouble thee vntill he haue his owne? And doest thou thinke to keepe that which is Gods, and hold it in peace? No, he will not suffer thee to rest, but crie vpon thee day and night, as Moses vered Pharaoh, vntill he let the people goe: So, thou shalt bee distracted with feares and thoughtes, as one plague followed another, vntill thou let thy heart goe, that it may serue God; as if a man should pull out thy heart and take it from thee, so grievous is it to God, to keep thy heart from him.

Therefore, let all suiters haue their answer, that the heart is married already, as
Isaac

1 Sam. 38.
Exo. 8. 13.
and. 9. 28.
Act. 16. 14.
Exod. 3.
2. 9. 10

Isaac answered Esau, Iacob haue I blessed,
 and he shall be blessed: So thou maist say,
 God hath my heart, and he shall haue it :
 and them that craue it hereafter, send them
 to Christ for it, for it is not thine to giue, if
 thou haue giuen it to God alreadie. But
 take heed that thy heart doe not lie to thy
 selfe, and say it is Gods, when it is the
 worldes, like Ieroboams wife, whiche
 woulde not seeme Ieroboams wife. By
 this thou shalt knowe, whether thou hast
 giuen it to him or no: if thy hearte bee
 gone, all will followe; as the Sunne ri-
 seth first, and then the Beastes arise from
 their denues, the Fowles from their nests,
 and men from their beddes: So, when
 the hearte setteth forwarde to God, all the
 members will followe after it, the tongue
 will praise him, the foot will followe him,
 the eare will attend him, the eye wil watch
 him, the hande will serue him: nothing
 will stay after the heart, but euerie one
 goes like hand-maydes after their Mi-
 stress: this Christ verifieth, saying, Make
 cleane within, and all will be cleane there-
 fore, the Publicane did that vpon his
 heart, as though hee were angrie with it,
 because it did not waken all the reste:
 thew.

Gen. 27.

1. Reg. 14.

psal. 123.
Mat. 23.

m. 8. 32. shewing, that as the Father gaue vs all,
 when he gaue vs his Son: so we giue him
 all, when we giue him our hearts. This is
 the melodie which Paule speaketh of, Eph.
 5. 19. Make melodie to the Lorde in your
 hearts: shewing, that there is a consozte of
 all the members, when the heart is in tune;
 and that it soundes like a melodie in the
 ears of God, and makes vs reioyce whyles
 we serue him: We haue an example here
 of Christ, which said, it was meat & drinke
 vnto him to doe his Fathers will: and in
 David, which daunted to see the Arke? and
 in the Israelites, of whome it is said, that
 they reioyced, when they offered from thier
 heart vnto the Lord.

Job. 4. 34.
 Sam. 6. 14.
 Chr. 29. 9

Therefore Salomon pricked out of the
 heart for God, spake as though he would
 set the pleasantest, and sayrest, and easiest
 way to serue him, without any grudging,
 or toyle, or wearines, touch but the firste
 link and all rest wil follow: so, set the hart
 a going, and it is like the poize of a clocke,
 which turnes al the wheels one way: such
 an oyle is vpon the heart, which makes al
 nimble and currant about it: therefore, it is
 almost as easie to speake well and doe wel,
 as to thinke well. If the heart indite a
 good

good matter, no maruell though the tongue
be the pen of a redie writer: but if the hart
be dull, all is like a left hand, so vnapt and
vntoward, that it cannot turn it selfe to a-
ny good.

Gal 45

Therefore Gods lutes haue so hard pas-
sage in our counsaile, iudgments, and par-
liaments, because men doe not giue him
their heartes, which should be the first of-
fering of al; if they did giue him their harts
before they sit down to heare his cause, they
coule not denie him any thing that is for
his honour, though it were against their
profite: but as Christ saith, not my will, but
thy will, so they woulde say, it is not our
kingdome, but thy kingdome; it is not our
Church, but thy Church: therefore not our
wil, but thy wil; not our law, but thy law;
not our discipline, but thy discipline raigne
in it: and al that giue their harts, subscribe
to this: the rest say, not thy wil, but our wil;
not thy law, but our law; not thy disciplin,
but our discipline; because as the Apostle
saith: They seeke their owne glorie, and not
Christs. Phil. 2. 21. This hath bin the rub
euer since reformation began. Herode can-
not see howe hee should be King, if Christ
should raigne: therefore as the Image ma-

Mar. 26

Mat. 22

Ac. 19

3

here

heres; tried & stopned when Images should go down, alledging that they liued by this craft: so, if you marke what kinde of men they be which preach, and write, and labour so hostlie against discipline, it is, they that are like to loose some of their dignities; or their commodities by it.

The Scribes and Pharisees, resisted
Mat. 23. 7. **Christ more then the people, because he de-**
Mat. 10. 21. **nounced woe to them, and misliked that**
 they should be called Rabbi: howe hard it is to followe Christ, when he saith, leaue all, nay, if he bid vs to leaue any thing for him, though we should leaue our selues: Mat. 16 24. The tongue will not praise, because the heart dooth not loue; the eare dooth not heare, because the heart dooth not minde; the hand dooth not giue, because the heart dooth not pittie; the foote will not goe, because the heart dooth not stirre; all stay vpon the heart, like the Captaine that should giue the onsette. Thus to shewe that hee deserueth al, the Lord requireth that which bringeth all.

Secondly, God requiring the heart, sheweth that all the thinges of this worlde are not worthe of it, nor a peece of it, nor a thought, vnles it be to contemne them,

as Salomon thought of vanitie: for if the heart be the temple of God, hee which giueth it to any thing else, committeth sacrifice, and breaketh that commaundement Giue vnto God that which is Gods, Mat. 22. 21.

Eccle. 10
and 19

Thirdly, that all should consent so with the heart, that wee should speake as if our heart did speake; pray, as if our heart did pray; heare as if our heart did heare; giue as if our hart did giue, remit as if our hart did remit; and counsell as if our heart did counsell, as the Apostle saith, Do al things hartilie, Col. 3. 23. which if we could keep, nothing that we do should trouble vs, because nothing is troublesome, but that which goeth against the heart.

ps. 4. 4
Iob. 21. 28

Fourthlie, that we should serue God for himself, & not our selues, as he which giues his heart, doth all for loue: this Christ requires, when hee castes of that Disciple, which offered to follow him for aduantage The birdes haue nestes, & the Foxes haue

Mat. 23. 28

hoales, saith Christ, but the sonne of man hath not a place to hide his heade: shewing his Disciple, if hee will followe him, hee must not looke for a place to hide his heade: wee must leaue all to followe

1. 20. d
2. 26. Christ as Peter did, and not seek all by following him, as they that went after him for bread.

2. 5. 16 Firstlie, that we should not serue God by fittes, as wee vse to pray when the night comes, to heare when the Sabbath comes, to fast when Lent comes, to repent when death comes; but the seruice of the heart is a continuall seruice; like that in the 1. Thes. 5. 16. Reioyce euermore, pray contiually, in all thinges giue thanks. Who is this which reioiceth, and praieth, and thanketh continuallie? the tongue praieth but sometime, the eare attendeth but sometime, the hand giueth but some time, but the hearte praieth, and praiseth, and worshippeth alwaies; a man may serue god alwaies with his heart, and neuer be wearie; because the heart cannot serue him, vnles it reioice in his seruice; and therefore the Israelits praised God with musick, which did not delight God, but shewed that they delighted in his seruice, as they did in musick. But if the tongue, or the hand, or the eare, think to serue God without the heart, it is the tediousdest occupatiō in the world, the houre of tediousnes, like a long sickness, he is tyred before he begin, and thinketh himselfe in

Robert

in the stocks till the Sermon be ended, till his prayer be done, that he may be at liberty, and turne to his byas againe.

Vallie, this shewes howe God misliketh our coldnes in hearing or praying, if wee cannot say with the Virgine, My hart doth magnifie the Lorde. All that comes thoste of this, is hipocrisie, and pleaseth God like the offering of Caine. As Ioseph charged his brethren: that they should not come to him for Cozne, unlesse they brought Benjamin vnto him, whome they left at home: so God will not haue vs to speake to him, nor come to him for any thing, unlesse wee bring our hart vnto him, which we leaue behinde. The tongue without the hearte is a flattering tongue, the eye without the heart is a wicked eye, the eare without the heart is a vaine eare, the hand without the heart is a false hand. Dost thou think that God wil accept a flattering tonge, a wicked eye, a vaine eare, a false hand, which relecteth a sacrifice, if it be but leane or bused? No saith Paul, If I giue all that I haue, and haue not loue; that is, giue not my heart, it auailes me nothing: hee saith not, that they which giue not their heart, giue nothing, but that they shall haue nothing for

Luke.

Gen. 4.
Gen. 43.

Mat. 18.

Leu. 23.
23. 14.
1. Cor.

for such offerings, hee which bringes but a
 myrr, and bringes his heart, bringes more
 then he which offers a talent; and hee shall
 go away more iustified then he which said,
 All these have I kept from my youth vp-
 ward; for God is not mocked, but knowes
 howe much is behinde, though Ananias
 seeme to bring all. Hee markes howe I
 speake, and how you heare, and howe wee
 pray in this place, and if it come not from
 the heart, he repels it as fast as it goes vp,
 like the smoake which climes toward hea-
 uen, but neuer comes there. Man thinkes
 when hee hath the gift, that hee hath the
 heart too, but God when he hath the gift,
 calls for the hart still; the Pharisees prayer,
 the harlots vowe, the traitors kisse, the sa-
 crifice of Caine, the fall of Iezabel, the tears
 of Esau, the oblation of Ananias, are no-
 thing to him, but still hee cries, bring thy
 hart or bring nothing: like a ielous husband
 when he hath a wife, yet he is ielous whe-
 ther he hath her heart: so whatsoeuer thou
 do, yet God is ielous still, and respects not
 what thou doest, but whether thou doe it
 from thy hart, that is, of meer loue toward
 him. If Pilate had washed his heart when
 hee washed his handes, hee had bene clea-
 ne

ner then Naaman, when hee came out of Jordan: if the Sichemites had circumcised their heartes, when they circumcised their flesh, they had saued their soules, when they lost their liues; if Caine had offered his hearte when hee offered of the fruites, his offering had bene as acceptable as Abels: but as swines flesh was like sheeps flesh, yet was not accepted, because it came from an uncleane beast: so Caines offering, Pilates washing, the Sichemites circumcision, the Pharisees prayer, and fasts and almes, were as faire as the Apostles, yet they had no reward, but woe to you hypocrits, because they wanted the hart: which is like the fire that kindleth the sacrifice. But will he requite our prayers, and fasts, and almes, as he did theirs? Yea (saith christ) except your righteousness exceede the Pharisees, that is, except we giue our harts besides our lips, and our eares, and our almes, which they gaue, We shall not enter into the kingdome of heuen: because your righteousness doth not exceede the righteousness of the Pharisees, but their righteousness exceedes ours. Christ doth not bid them woe, because they were Pharisees as we are not, but because they

1. Reg. 16.
Gen. 34.

Gen. 4. 2.

Leue. 17.

Mat. 23.

1. Re. 18.

Mat. 5. 20.

Mich. 7.
11 Cor.

were hypocrites as we are. God delighteth
 himselfe in giuing, and therefore hee lo-
 ueth a cheerefull giuer, but hee cannot
 giue cheerefullie, which giues not his
 hearte. Therefore Judas thought the oyle
 spent, which was powred vpon Christ,
 and wished the price of it in his purse:
 Doe they grutch and greeue when they
 shoulde doe good, and thinke, shall I
 giue it? Canne I spare it? what will it
 bring? So the good worke dieth in the
 birth, like a Birde which drowpeth in
 the hand, while the heade considers whi-
 ther he shall let her goe, or holde her still:
 As easie to wryng Hercules clubbe out of
 his fistes, as to wryng a penitent teare
 from their eyes, a faithfull prayer from
 their lippes, or a good thought from their
 hearts, which cannot affoord the heart it
 selfe: all is too much which they doe, and
 they think God more beholding to them
 for blurring out a Pater noster, or say-
 ing a Sermon, or fasting a Friday, then
 they to him for all his benefites: and when
 they haue doone, what is their rewarde?
 Doe be vnto you like the Scribes and
 Pharisees, because you giue not your
 heartes but your mouthes: therefore wee
 doe

doe but vexe our selues, and loose our labour, thinking to make God beleue that we pray, whē indeed, our lips do but pray: whereby it comes to passe, as wee serue him, so he serueth vs, our peace is not indeed, but in word; our ioy is not in heart, but in countenance; a false comfort, like our false worship: For he which giueth God his lips in stead of his hart, teacheth God to giue them stones in stead of bread: that is, a shadow of comfort for comfort it selfe.

Now, when we haue giuen God faire words, and long prayers, and solemn fasts, and mouering countenances, hee puts in but a worde more to fill up the Sacrifice: *Giue me thy heart*, and it sufficeth. It is like the last suite of Abraham, when he saide to God, I will speake but this once: so, if thou wilt heare him in this, he wil ask no more, therefore now conclude, whether God shal haue thy heart or nothing: If thou consider what right he hath to ask it, & what cause thou hast to giue it, thou canst not keep it till I end my Sermon.

Of all the suiters which come vnto you, it seemes there is none which hath any title to claime the hart, but God: which challengeth it by the name of a sonne: as if hee should

Mat. 15

Mat. 1. 8

Gal. 3.6.

Cor. 4.16.

1. 3.

John. 4. 10.

John. 13.

should say, thou shalt giue it to thy father,
which gaue it to thee: Yet thou my sonne?
my Sonnes giue me their hearts: and by
this they knowe that I am their Father,
if I dwell in their heartes, for the hearte
is the Temple of God: therefore, if thou
bee his Sonne, thou wilt giue him thy
heart, because thy father desires it, thy ma-
ster desires it, thy redeemer desires it, thy
sauior desires it, thy Lord, and thy King, &
thy Maister desires it, which hath giuen
his Sonne for a ransome, his spirit for a
pledge, his word for a guide, the world for
a walk, and reserues a kingdome for thine
inheritance. Canst thou denie him anye
thing, which hath giue thee heir for a ser-
uant, his beloued for his enemye, the best
for the worst? Canst thou denie him anye
thing, whose goodnesse created vs, whose
fauour elected vs, whose mercie redeemed
vs, whose wisdom conuerteth vs, whose
grace preserueth vs, whose glorie shal glo-
rifie vs? O, if thou knewest, (as Christ said
to the woman of Samaria, when she bucht
to giue him water) if thou knewest who it
is which saith vnto thee, *Giue me thy heart,*
thou wouldest say vnto him, as Peter did,
when Christ would wash his feet, *Lorde,*

not

not my feet onelie, but my handes and my
 heade, not my heart onelie, but all my
 bodie, and my thoughtes, and my wordes,
 and my woorkes, and my goodes, and
 my life: take all that thou haste giuen.
 For, whie shoulde not wee giue him our
 hearts as wel as our lips, vnles we mean
 to deceiue him with wordes for deedes.

If Abraham gaue Lot leaue to choose
 what parte hee did like, shall wee not giue
 God leaue to choose that which he loueth?
 If hee did not loue thee, hee woulde not
 require thy heart; for they which loue, re-
 quire the heart. The Master requires
 labour, the Land-lord requires seruice, the
 Captaine requires fight; but he that re-
 quires the heart, requires it for loue, for
 the heart is loue. We will giue him litle, if
 wee will not giue him that which he askes
 for loue towards our selues: though hee
 say, *Giue it*, yet indeede hee hath bought
 it, and that dearelie, with the dearest
 blood that euer was shed. Hee gaue thee
 his hearte, before hee desired thy hearte:
 but heart for heart, a liuing heart, for a
 heart which died: thou dost not loose
 thy life, as hee did for thee, but thou be-
 stowest thy life to glorifie him, thou dost
 not

Gen. 13.

 ps. 11. 5
 1. pet. 1. 18
 19.

not part from thy heart, when thou giuest
 it, but hee doth keepe it for thee, least the
 Serpent should steale it from thee, as hee
 stole Paradise from Adam, when it was in
 his owne custodie; hee can keepe it better
 than we, and he will keepe it, if we commit
 it to him, and lay it in a bed of peace, and
 lap it with ioy, and none shall take it out
 of his hands. Therefore, if ye ask me, why
 you should giue your hearts to God? I
 doe not aunswere like the Disciples, which
 went for the Ass and the Colt, The Lorde
 hath neede, but we haue need. For, vnlesse
 we giue our souls, how can he haue them?
 And vnlesse he haue them, how can he saue
 them? Therefore we haue neede, if euer the
 saying were true (It is more blessed to
 giue, than take) more blessed are they which
 giue their hearts to God, than they which
 take possession of the world: Abigail did
 not get so much by her gift to David, as
 wee for our gift to God: for shee was ma-
 ried vnto David, but wee are married vnto
 Christ, of whome the Church doth sing, in
 the list of the Canticles, that no welbelo-
 ued is like her beloued: what heart would
 not be loued of him, though it doe not loue
 him? Who can assoyle this riddle? Wee
 would

Mat. 13

Mat. 23. 5.

Mat. 10. 26.

Mat. 23. 5

Mat. 23. 35

Sam. 25. 43

Cant. 5

would haue Christ our Bridgrome, and yet we will not bee his Spouse, I would haue him take my heart, and yet I will not giue it. howe should he keep it, or saue it, or glorifie it, if I hide it away, like the seru-
uant which buried his talent in the earth. Mat. 26, 24

So much as I keep from God, so much I keep from heauen, and will not suffer him to glorifie it: as if I did with one part to be saued, and another damned. Thee which would haue his heart sanctified, and comforted, and enlightened, and will not giue it to God, which should do it: is like a woman, which would haue her dough leavened, and layeth her dough in one place, & the leauen in another, where one cannot touch the other: then comes the tempter and takes them asunder, and seizeth vpon the heart, because he finds her alone. This is his seed time, now he enters into it, and fills it with his poyson, till the Temple of God be the sinke of sinne, and the heart, which should be the seat of holines, grace, and wisdom, a heart of pride, a heart of enuie, a heart of lust, more like a bellie than a heart, howe many thinges lodge in the hart, whē God is not there? It is a world to thinke, how the diuine soule, which descended

scended from heauen to bring forth fruite,
to become a fit soyle for euery weed, where-
by we may see, what hearts wee haue, be-
fore we giue them to God.

Therefore, now ask your hearts, whose
they are, and howe they are moued with
these wordes: howe manie here will giue
to this collection? Whose heart is gone
vp vnto him, since I began to speak? Here
one, and there one, runs vp the ladder like
the Angels, that Iacob sawe in his dreame,
and sing with Dauid, My hart is prepared,
my heart is prepared: and why not thou as
well as he? Doth he not send for all alike?
Wilt thou be the thorne, or the stone, or the
high way, where the seede doeth loose his
fruite? Why, hadst thou rather be compell-
led than inuited, since thou art called to a
banquet? Howe many hearts more might
we draw to God, if all that be here would
goe to him this day? But thus it standes,
God hath sent vnto vs for our hearts, and
we answere him as the husbandes of the
vineyard, when hee sent for fruites: or as
Nabal answered Dauid, when hee sent for
foode, Who is Dauid? or, who is the Lord?
that I shoulde take my heart from plea-
sure and sinne, and giue it vnto him? Thus
wee

we demurre vppon the cause, when wee should giue, whether we should giue or no; and aske the flesh, and our lustes, and our pleasures: and if the Deuill will not giue his assent, then we returne an excuse, it is not mine to giue: or, if thou can get the deuils good will, I will not stand; or let sinne and pleasure haue it for a while, and when they haue done with it, then **S S D** shall haue it.

Thus euerie thing which shoulde bee throwne out, hath a place in our hearte: and he which should bee receiued in, can haue no roome there: though hee would open the doozes of heauen, if we should open the doozes of our heartes, that the King of glorie might come in. What shall become of those hearts, when hee which craues them now, shall iudge them hereafter? Then they shall stand like Esau, and see them blessed like Iacob, which gaue their hearts; and crie themselves as hee did to his Father Isaac, Haste thou not reserued a blessing for vs? What a heauie heart will it bee then, when it may not stay any longer here, and the iotes of heauen are shutte against it? And hee which desired it, will not haue it, because it comes

psal. 147.

Gen. 27.

MAL 2

Lk. 15. 33

Lk. 24. 1

comes like the foolish virgins, when the
 doores of mercie are shut. Thus you haue
 heard what God requires, for all that hee
 hath giuen you, and how all your seruices
 are lost untill you bring it. What shall I
 with you now, before my departure? I
 with you woulde giue all your heartes to
 God while I speake, that ye might haue a
 kingdome for them; send for your heartes,
 where they are wandering, one from the
 banke, another from the Tauerne, another
 from the shop, another from the Theaters;
 Call them home, and giue them all vnto
 God, and see how he will welcome them,
 as the father imbraceth his sonne. If your
 hearts were with God, durst the Deuill
 fetch them? durst these sins come at them?
 Euen as Dina was deflowred, when shee
 strayed from home: so is the heart, when it
 strayeth from God. Therefore, call the
 members together, and let them fast like a
 Quett of twelue men, untill they consent
 vpon law, before anie more termes passe,
 to giue God his right, and let him take the
 hart which he woeth, which he would ma-
 rie, which he woulde endowe with all his
 goods, and make it the heir of the Crowne.
 When you pray, let your heart pray, when
 you

eu heare, let your heart heare: when yee
 gve, let your hart giue: whatsoeuer ye do,
 t the heart to doe it: and if it be not so per
 ct as it should be, yet it shalbe accepted
 of the friend that giues it.

Prou. 3. 7
 Dan. 10. 3

Now, if you cannot commaunde your
 artes to turne vnto God, because the de
 ill pleads custome, and the flesh will not
 gree to leaue her possessions, then remem
 er what Christ saith, When yee giue your
 lmes, let not the left hande knowe what
 the right hand doth: so the flesh must not
 knowe what the spirit dooth. Thou must
 not make thy lusses of counsell; but as A
 braham, when he was bid to offer his son,
 rose vp betime, and left his wife at home,
 and neuer made Sara priue, least she should
 stop him, being more tender ouer her childe
 (like women) then the Father is: so thou
 must giue the heart to God, before the flesh
 heare of it: for if Abigaile had consulted
 with Naball, whether he should haue sup
 plied Dauid with victuals or no when hee
 sent; the miser would neuer haue giuen his
 consent, which scolded so soone as he heard
 of it, therefore she went alone, and gaue that
 which he asked, and neuer told her husband
 what shee would doe, least hee should hin
 der

Mat. 6. 3

Gene. 21. 1

1. Sa. 25. 1

¶

der

¶

der her, which sought her welfare and his
to: so wee shoulde steale our hartes from
the world, as the world stole them from vs;
and transport them to God, when the flesh
is a sleepe.

I haue but one day more, to teach you
all that you must learne of me, therefore I
woulde holde you here, until you assent to
giue all your hartes to God. If yee giue
them not now, where haue I cast the seed,
and how haue yee heard all this yeare? If
yee will giue them now, yee shal be adop-
ted this day the sonnes of God, and I shal
leauē you in the bosom of christ, which wil
giue you heauen for your harts. The lord
Jesu graunt, that my wordes be not the sa-
uour of death vnto any soule here, but that
you may goe in strength thereof, through
prosperitie and aduersitie, till you heare
that comfort from heuen: Come ye blessed,
and receiue the inheritance. Amen.

FINIS.

THREE



THREE PRAYERS, ONE
for Morning, another for Eue-
ning: the third for a sick man.

A Morning prayer.

O Lord prepare our harts to pray.



Evernall GOD, giuer to
them which wāt, comfort
to them which suffer,
and forgiver to thē which
repent: We haue nothing
to render thee but thine
owne. If wee could giue
thee our bodies, and soules, they should be
saued by it: but thou wert neuer the richer
for them. All is our duty, & al of vs cannot
perform it: therefore thy Son died: and thy
spirit descended, and thy Angels guide, and
thy ministers teach, to help the weaknes of
men. All thinges call vpon vs, to call vpon
thee, and wee are prostrate before thee, be-
fore we know howe to worship thee: euen
since we rose, wee haue tasted many of thy
blessinges, and thou hast begunne to
serue vs, before wee begin to serue thee.

Why shouldest thou bestow thy health, and wealth, and rest, and libertie, vpon vs more then other: we can giue no reason for it, but that thou art mercifull.

And if thou shouldest drawe al back again, we haue nothing to say, but that thou art iust. Our sins are so greuous & infinite, that we are faine to say with Iudas, I haue sinned: and there stop, because wee cannot reckon them. All things serue thee, as they did at first, only men are the sinners in this world.

Our heart is a roote of corruption, our eyes are the eyes of vanity, our eares are the eares of follie, our mouths are the mouths of deceit, our hands are the handes of iniquitie, and euery part doth dishonour thee; which would be glorified of thee. The vnderstanding which was giuen vs to learne vertue, is apt now to apprehend nothing but sinne; the will which was giuen vs to affect righteousness, is apt now to loue nothing but wickednes.

The memorie which was giuen vs to remeber good things, is apt now to keepe nothing but euil things. There is no difference betwene vs and the wicked, we haue done more against thee this week, then we
haue

haue done for thee since wee were borne, & yet we haue not resolved to amend; but this is the course of our whole life, first we sin, and then wee pray thee to forgive it, and then to our sinnes againe, as though wee came to thee for leaue to offend thee.

And that which should get pardone at thy hands for all the rest, that is, (our prayer) is so full of toys and fancies, for want of faith and reuerence, that when we haue prayed, we had neede to pray againe, that thou wouldest forgive our prayers, because we think least of thee when wee pray vnto thee. What Father but thou, couldest suffer this contempt, and be condemned still? Yet when we think vpon thy Son, al our feare is turned into ioy, because his righteousness for vs, is more then our wickednes against our selues. Settle our faith in thy beloued, and it sufficeth for all our iniquities, necessities, and infirmities.

Now Lord, we go forth to fight against the world, the flesh, and the Diuel, and the weakest of our enemies is stronger then wee: therefore wee com vnto thee, for thy holy spirite to take our parte; that is, to change our mindes, and wills, and affections, which we haue corrupted, to remooue

all the hinderances which lets vs to serue thee: and to direct all our thoughtes, speeches, and actions, to thy glozy, as thou hast directed thy glozie to our saluation. Although we be sinners (O Word) yet we are thine, and therfore we beseech thee to separate our sins from vs, which woulde separate vs from thee, that we may be ready to euerie good, as wee are to euill. Teach vs to remember our sinnes, that thou maiest forget them, and lette our sorowe here, preuent the sorowe to come. Wee were made like to thee, let not flesh and bloode turne the Image of God, to the Image of sathan: our foes are thy foes, let not thine enemies preuaile against thee, to take vs from thee; but make thy worde vnto vs, like the starre which ledde vnto Christ: make thy benefites, like the pillar which brought to the land of promise: make thy crosse, like the messenger which compelled guests vnto the banquet: that we may walk before men like examples, and alway look vpon thy Sonne, how he would speak and doe, before we speak or do any thing.

keepe vs in that feare of thy maiestie, that we may make conscience of al that we do, and that we may count no sinne small,
but

but leaue our lying, and swearing, and swearing, and coueting, and boasting, and flandering, and inordinate gaming, and wanton sporting, because they drawe vs to other sinnes, and are forbidden as straightly as other. Yet not our hartes at any time be so dazled, but that in all temptations, wee may discern betweene good and euill, between right and wrong, between truth and error: and that we may iudge of all things as they are, and not as they seeme to be; let our mindes be alwaies so occupied, that we may learne some thing of euerie thing, and vse all those creatures as meanes and helpes prepared for vs to serue thee. Let our affections growe so toward one another, that wee may loue thee, as much for the prosperitie of other, as if it were our owne: let our faith, and loue, and prayer be alway so readie to goe vnto thee for our helpe, that in sickness wee may finde patience, in prison wee may finde ioy, in povertie we may finde contentment, and in all troubles wee may finde hope. Turne all our ioyes to the ioy of the holy Ghost, and all our peace to the peace of consciences, and all our feares to the feare of sinne, that we may loue righteousness; with as greate

good will as euer we loued wickednes, and
goe before other in thankfulness towards
thee, as far as thou goest in mercie toward
vs before thē; taking al that thou sendest as
a gift, and leauing our pleasures before they
leau vs, that our time to come, may be a
repētance of the time past, thinking alway
of the ioyes of heuen, the paines of hel, our
own death, & the death of thy Son for vs.

Yet Lord, let vs speake againe like A-
braham, one thing more we will beg at thy
handes, our resolutions are variable, and
we cannot performe our promises to thee,
therefore settle vs in a constant forme of o-
bedience, that wee may serue thee frō this
houre, with those duties which the worlde,
the deuil, and the flesh, woulde haue vs to
deferre vntill the point of death.

Lord, we are unworthie to ask any thing
for our selues, yet thy fauour hath prefer-
red vs to be petitioners for other. There-
fore, we beseech thee to heare vs for them,
and them for vs, and thy son for all. Blessē,
thy vniuersal Church, with truth, with
peace, and thy holy discipline. Stengthen
all them which suffer for thy cause, and
lette them see the spirit of comfort cōming
towards them, as thy Angels came to
thy

thy Sonne, when hee was hungrie.

Be mercifull vnto al those, which lie in anguish of conscience, for remorse of their sinnes: as thou hast made them examples, so teach vs to take example by the, that we may looke vpon thy Gospell, to keepe vs from despair: and vpon thy Law, to keepe vs from presumption. Prosper the Armies which fight thy battailes, and shew a difference between thy seruants, and thy enemies, as thou didst between the Israelites & the Egyptians, that they which serue thee not, may come to thy seruice, seeing that no God doth blesse besides thee. Make vs thankfull for our peace, whome thou hast set at liberty, while thou hast laid our dangers vpon others, which mightest haue laid their dangers vpon vs: And teach vs to build thy Church in our rest, as Salomon built thy Temple in his peace. Haue mercie vpon this sinfull land, which is sick of long prosperitie, let not thy blessings rise vp against vs, but indue vs with grace as thou hast with riches, that we may goe before other Nations in religion, as wee goe before them in plentie: Giue vs such heartes as thy seruants should haue, that thy will may bee our will, that thy Lawe may

may be our Law, and that we may seeke
our kingdome in thy kingdome. Give vn-
to our Prince. a princelie heart: vnto our
Counsellers, the spirite of counsell: vnto
our Iudges, the spirite of iudgement: vnto
our Ministers, the spirite of doctrine: vn-
to our people, the spirite of obedience: that
we may all retaine that communion here,
that may enioy the communion of Saints
hereafter.

Blesse this familie, with thy grace and
peace, that the rulers thereof may gouerne
according to thy worde, that the seruants
may obey, like the seruantes of God, and
that we may all loue one another, that we
may all be loued of thee. Now Lord, wee
haue commenced our suit, our understan-
ding is weake, and our memorie shorte,
and we vnwoorthie to praie vnto thee,
more vnwoorthie to receiue the thinges
which we praie for. Therefore wee com-
mend our prayers and our selues, vnto thy
mercie, in the name of thy beloued sonne,
our louing Sauour, whose righteousnes
pardoneth our vnrightheousnes. Our Father
which art in heauen. &c.

A

A Prayer for the Evening.

O Lord God, what shall we render vnto thee for all thy benefites? which hast giuen thy sonne for a ransome, thy holie Spirit for a pledge, thy word for a guide, and reseruest a kingdome for our perpetuall inheritance: of whose goodnes we are created, of whose iustice we are corrected, of whose mercie we are saued: our sinnes strue with thy benefits which are moe, let vs count al creatures, & there be not so manie of any kind, as thy gifts, except our offences, which we returne vnto thee for the. Thou mightest haue said before wee were formed: let them be monsters, or let them be Infidels, or let the be beggers, or Triples, or bond-slaves so long as they liue. But thou hast made vs to the best likeness, and nursed vs in the best religion, & placed vs in the best land, that thousands woulde think themselves happie, if they had but a peece of our happinesse. Therefore, why shuld any serue thee more than we, which want nothing but thankfulness?

Thou hast giuen vs so many things, that scarce we haue any thinge left to pray for, but that thou wouldest continue those benefites which thou hast bestowed alreadie,

yet

yet we couet as though we had nothing, and liue as though wee knew nothinge: when wee were childzen, wee deferred till we were men: now we are men, we deferre untill we be olde men: and when we be old men, we will deferre until death. Thus we stiale thy gistes, and do nothing for them, yet we looke for as much at thy handes, as they which serue thee all their liues. The least of thy blessings, is greater than al the curtesies of men, & yet we ar not so thankfull to thee for all that we haue, as we are to a friend for one good turn: we are ashamed of manie sinnes in other, and yet wee are not ashamed to commit the same sins our selues, and worse than they: yea, wee haue sinned so long almost, that we can do nothing els but sinne, and make others sin to, which would not sinne but for vs.

If we doe anie euill, we doe it cheerefullie, and quicklie, and easilie: but if we doe anie good, we doe it faintlie, and rudelie, and slacklie: When did we talke without vanitie? When did we giue without hypocrisie? When did we bargain without deceit? When did we reprove without enuie? When did wee heare without wearinesse? When did we pray without tediousnesse?

nesse? Such is our corruption, as though we were made to sinne; in deed, or in word, or in thought: we haue broken al thy commaundementes, that wee might see what good is in euill, which hath left nothing but guilt, and shame, and expectation of iudgment, while we might haue had peace of conscience, ioy of heart, and all the graces which come with the holie Spirit. Some haue bene wonne by thy word, but we would not suffer it to change vs: some haue bene reformed by thy crosse, but we would not suffer it to purge vs: some haue bene moued by thy benefits, but we would not suffer them to perswade vs: Nay, wee haue geuen consent vnto the Deuill, that we will abuse all thy giftes, so fast as they come: and therefore thy blessings make vs proud; thy riches couetous; thy peace wanton; thy meate intemperate; thy mercie secure; and all thy benefites are weapons to rebell against thee, that if thou looke into our hearts, thou maist say, our religion is hyppocrisie, our zeale enuie, our wisdom pollicie, ou peace securitie, our life rebellion: our deuotion ends with our prayers, and we liue, as though wee had no soules to saue.

What

What shall we answere for that which our conscience condemnes? Wee are one day neerer to death since we rose; when we shall giue account howe euerie day hath bene spent, and howe wee haue got these things, which other wil consume when we are gone.

And if thou shouldest ask vs now, what lust asswaged, what affection qualified, what passion expelled, what sinne repented, what good perfourmed, since we began to receiue thy benefites this day, wee must confesse against our selues, that al our words, workes, and thoughts, haue bene the service of the world, the flesh, and the deuill: wee haue offended thee, and contemned thee all the day, and at night wee pray vnto thee. Father, forgive vs our sins which haue dishonoured thee, while thou didst serue vs: runne from thee, while thou didst call vs: & forgotten thee, whilest thou didst feede vs: so thou sparest vs, so wee sleep: and to morrowe wee sinne againe: This is the course of our pilgrimage, to leaue that which thou commaundest, and doe that which thou forbiddest. Therefore thou mightest iustlie forsake vs, as we forsake thee, and condemne vs, whose consci-
ence

ence condemnes our selues: But who can measure thy goodnes, which giuest al, and forgiuest all?

Though we are sinfull, yet thou louest vs: though we knocke not, yet thou openest: though we aske not, yet thou giuest: What should we haue if we did serue thee, which hast done all these thinges for thine enemies? Therfore, thou which hast giuen vs all thinges for our seruice, O Lord, giue vs a heart to serue thee, and let this be the houre of our conuersion, let not euill ouercome good, let not thine enimie haue his will, but giue vs strength to resist, patience to endure, and constancie to perseuer vnto the end.

Instruct vs by thy word, guide vs by thy spirite, mollifie vs by thy grace, humble vs by thy corrections, win vs by thy benefits, reconcile our nature to thy will, and teach vs to make profite of euerie thing, that we may see thee in all things, and all thinges in thee. And because (O most mercifull father) wee walke betwene thy mercie and iustice, through manie temptations, gouerne our steppes with such discretion, that the hope of mercie may preuent despaire, and the feare of iustice, may keepe
vs

PRAYERS.

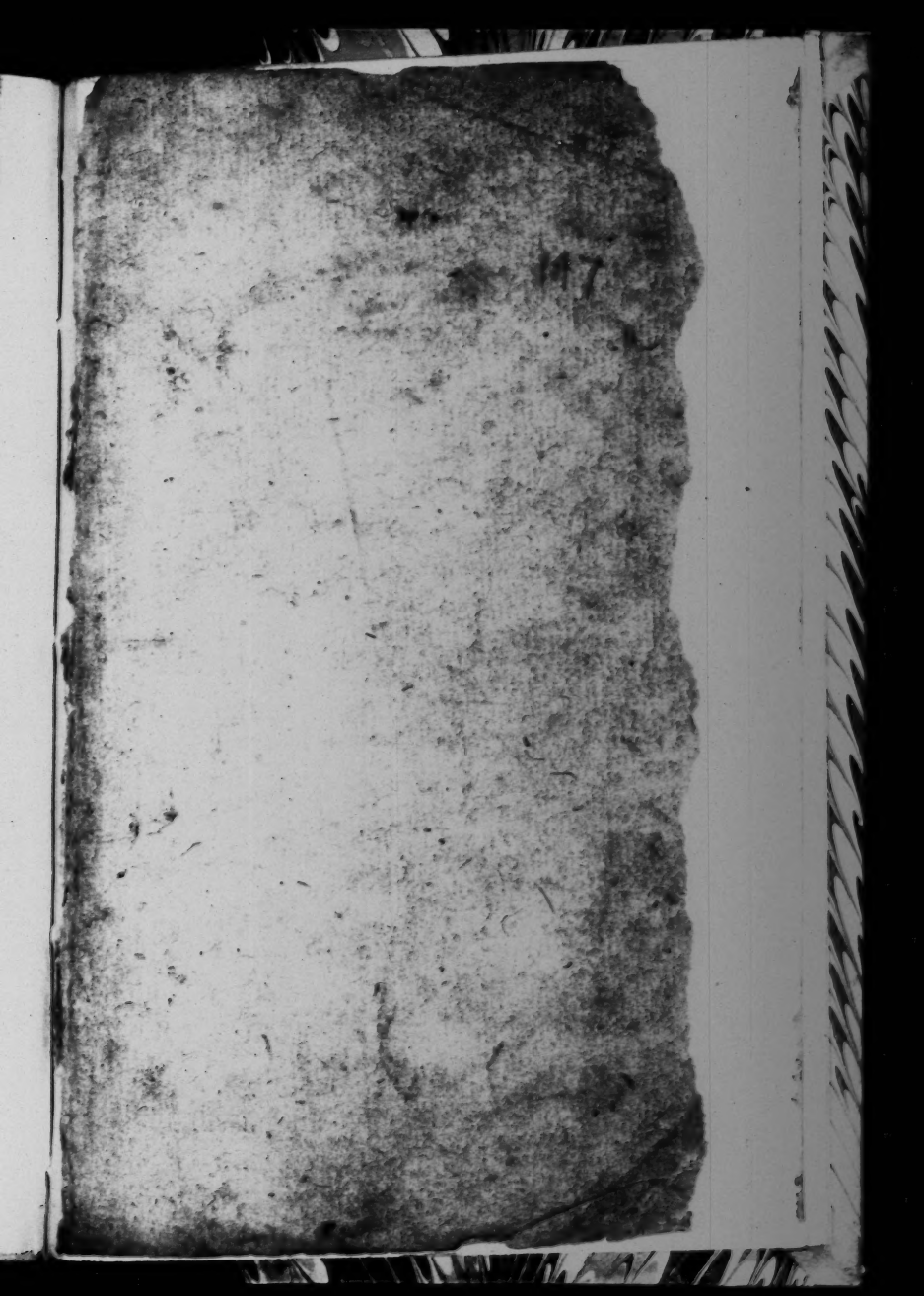
no from presumption: that in mirth, we be
 not vaine; in knowledge, we be not proud;
 in zeale, we be not bitter; but as the tree
 bringeth forth, first leaues, then blossomes,
 and then fruite, so first we may bring forth
 good thoughtes, then good speeches, and
 after a good life, to the honoz of thy name,
 the good of thy children, and the saluation
 of our sonles: remembring the time when
 we shall sleepe in the graue, and the day
 when we shall awake to iudgment. Now
 the time is come (O Lord) which thou hast
 appointed for rest, and without thee, wee
 can neither wake nor sleepe, which hast
 made the day and night, and rulest both,
 therefore, into thy handes wee commende
 our soules and bodies, which thou haste
 bought, that they may serue thee: Restore
 them, O Lord, to their first Image, & keepe
 them to thy seruice, and resigne vs not to
 our selues again, but finish thy good worke;
 that we may euery day come nearer and
 neerer to thy kingdome, till wee hate the
 way to hell, as much as hell it selfe, and e-
 uerie cogitation, and speech, and action, be
 so many steps to heauen. For thy names
 sake, for thy promise sake, for thy sonnes
 sake, O Lord, we lift vp our hearts, hands,
 and

and voice vnto thee in his name, which suffered for sinne, and sinned not. Our Father, which, &c.

A prayer for a sick man.

Almighty God, and most merciful Father, which art the Phisition of our bodies and soules, in thy hands are life and death, thou bringest to the graue, and pullest back againe: we came into this world, vpon condition to forsake it, whensoever thou wouldest call vs, and now the somners are come, thy setters hold me, & none can loose me, but he which bounde me: I am sick in bodie and soul, but he hath broken me, which in iudgement sheweth mercy. I deserued to die, so soone as I came to life: but thou hast preserved me till now, and shall this mercie be in vain, as though I were preserved for nothing? Who can praise thee in the graue? I haue done thee no seruice since I was borne, but my goodness is to come, and shall I die before I begin to liue? But Lord, thou knowest what is best for all, and if thou conuert me, I shall be conuerted in an houre: And as thou acceptedst the will of David, as well as the

...mon: I beseech thee will accept my de-
sires as well as if I did live to
glorifie thee. The spirit is willing, but the
flesh is feeble, and as I did live unfullie,
whensoeuer thy spirit was from me, so I
shall be unwilling the, unless thy spirit pre-
sente me: therefore deere Father, giue mee
that minde which a sick man should haue,
and increase my patience with my paine,
and call vnto my remembrance, all which
I haue heard o; read, o; felt o; meditated,
to strengthen me in this houre of my triall,
that I, which neuer taught any good while
I liued, may now teach other how to die,
and to beare their sickness patientlie: apply
vnto me, all the mercies, and merits of thy
beloued sonne, as if hee had died for me a-
lone. Be not from mee when the enemy
comes: but when the tempter is busiest, let
thy spirit be busiest too: and if it please thee
to dele me out of this prison, when I shall
leane my eares to earth, let thine Angels
carry vp my soul to heauen, as they did La-
zarus, and place me in one of those mansi-
ons, which thy sonne is gone to prepare for
me. This is my mediator which hath re-
deemed me and thee, when thou didst ab-
horre me for my sinnes, and thou didst send
him



...book
...upon
...of god
...the way
...presiden
...writet

8